Record of Christian Work

VOL. XXXIII. FEBRUARY, 1914. NO. 2.

Our Cover Picture. Our cover picture reproduces the statue which Mr. Cleveland H. Dodge has placed on the grounds of Princeton University to commemorate the beginnings of student Christian association. It represents a college boy in football togs, with face uplifted in token of the spiritual transformations which the Student Volunteer and Christian Association movements have brought into the life of American colleges. The modeling was done by Mr. Daniel C. French and the inscription runs:

"TO MARK THE BIRTHPLACE OF THE WORLD-WIDE UNION OF CHRISTIAN STUDENTS IN WORK FOR CHRIST—1876. NEARBY IN OLD EAST COLLEGE SOME WORDS OF WILLIAM E. DODGE, JR., LED A LITTLE GROUP OF STUDENTS TO FORM THE INTERNATIONAL YOUNG MEN'S CHRISTIAN ASSOCIATION FROM WHICH THE STUDENT VOLUNTEER MOVEMENT AND THE WORLD'S STUDENT CHRISTIAN FEDERATION HAVE GROWN. FOR A NOBLER, STRONGER MANHOOD IN BODY, SOUL, AND SPIRIT FOR THE BETTER SERVICE OF MANKIND AND THE COMING OF GOD'S KINGDOM THE CHRISTIAN STUDENTS OF THE WORLD ARE UNITED IN BROTHERHOOD IN THE NAME OF CHRIST."

American Notes. **The Presbyterian Home Mission Board** publishes an admirable Italian weekly, *L'Araldo,* the circulation of which is 4000 copies. It also issues a 12-page weekly for Hungarians, *Reformatusok Lapja* (*The Reformed Sentinel*), which has been adopted by the various Hungarian Benefit Societies as their official organ and contracts to take 3000 copies of the special monthly edition. For the Poles there is a Presbyterian biweekly, *Words of Life,* in 4000 copies; for the Ruthenians *Sojuz* (*Union*) with a circulation of 1200, steadily growing; for the Bohemians a 16-page weekly, *Krestanske Listy* (*Christian Journal*) with 3300 circulation. Of this last a Bohemian banker who is a subscriber declares:

"It goes to hundreds of places where a Bohemian missionary never goes and is the best friend of these solitary families, bringing them incentives to a godly life."

The editor of the Italian paper maintains a depository for the sale of the best Italian literature published in America and in Italy. His sales amounted last year to nearly $2500.

The plan of a **simultaneous canvass for missions in March** had its original inspiration from the success of the canvass in one denomination—the United Presbyterian. A simultaneous canvass in March, 1912, of the 1000 congregations, with their 142,000 members, brought an unprecedented advance of 30 per cent—from $580,169 to $739,452, in 1913. This *per capita* increase of $1.12 is more than the total missionary *per capita* contributions in some denominations. The United Presbyterians give $6.11 per member for missions—the record for the United States. Their missionary increase of $1.12 per member was paralleled at the same time by a *per capita* increase of $1.07 for other purposes. This indicates that missionary giving does not cut into other giving.

Similar canvasses in the Southern Presbyterian Church brought an advance of from $501,402 to $631,069; in the Reformed Church from $109,900 to $146,020.

The Rev. Mr. Schultz, **a Baptist pastor in Pittsburgh,** was active in 1910-1911 in relieving distress among the strikers and their families in the coal regions. Himself a wage-worker before entering the pastorate, he fairly won the hearts of those to whom he ministered in the time of distress. They accordingly appealed to the Baptist Home Mission Society to appoint him for special services among their class. The society has responded and for some months Mr. Schultz has been speaking on streets

and in shops in the Pittsburgh mill district, also at labor conventions. Now at the invitation of 50 labor unions he has been holding evangelistic services in Illinois.

A survey of the **religious conditions in the coal camps of Las Animas and Huerfano counties, Colo.,** has been carried out by representatives of the Presbyterian Home Mission Board and of McCormick and Dubuque Seminaries. There are 9000 miners employed, representing a population of 25,000. These come chiefly from eastern Europe. Not less than 45 races and nations have sent their sons to dig coal and manufacture coke in southern Colorado. External conditions are generally satisfactory. The climate at an altitude of 6000 feet is perfect. Schools are plentiful and doing fair work. There is little lawlessness. Miners make from $80 to $200 a month, and coke-oven men from $60 to $70 a month. Rooms in clean and comfortable cottages are provided by the companies at $2 a month. The great plague, here as elsewhere, is the saloon, which keeps the people perennially poor. On the border of one camp with 1000 people, 28 saloons do a roaring business. The Colorado Fuel and Iron Company employs a traveling evangelist who is the only preacher in 40 camps. In perhaps half of them are struggling Sunday schools. The visiting delegation held 70 meetings for Slavs which were surprisingly well attended (a gross attendance of 7657), and many Scriptures and portions of Scriptures were sold.

There is probably no greater agency for stimulating the missionary motive among our college students than the **Quadrennial Convention of the Student Volunteer Movement.** The seventeenth, held December 31, 1913 to January 4, 1914, at Kansas City, Mo., was attended by

Students, professors and other representatives of colleges, universities and professional schools	3984
Foreign Mission Board secretaries, missionaries and other Board representatives	279
Editors and press correspondents	53
Special delegates and guests	365
Laymen	350
Total	5031

Of the delegates 160 were Chinese.

Dr. John R. Mott opened the convention by considering the purposes that brought the delegates together. Dr. Robert F. Horton, of London, spoke next on the Lordship of Christ. Mr. Robert E. Speer followed with a searching address on the spiritual needs of the individual if he is to arrive at a right decision as to his life work and the ways and means he is to use to determine the truth.

The evening session, dealing with the needs of the Mohammedan world, was addressed by Rev. Drs. Chas. R. Watson and S. M. Zwemer. The former said that the supreme problem of unoccupied territory to-day is that of Africa, and that America has not her adequate share in this problem. Other sessions took up "The Money Power," "Coöperation and Unity," "The Forces to be Wielded on Behalf of the World's Evangelization," "The Personal Equipment for the Foreign Field," "The Springs of Spiritual Life."

Doctor Mott set forth the main points of the report of the S. V. M. for the last four years. Mr. Speer followed on the "Evangelization of the World in this Generation." Bishop Kinsolving, of Brazil, presented the claims of Latin America.

Perhaps the most inspiring session of the convention was that in which Wilbert B. Smith, former candidate secretary of the Movement, and now on his way to India, told of the difficulties God had removed from his path in order to enable him to go to the foreign field. The morning-watch cards, delivered each evening for use the following day, and containing a few verses of Scripture, a meditation, objects of intercession and a short prayer, helped greatly in producing the atmosphere of prayer that enveloped the whole Convention. The spirit of worship, too, was evidenced the evening upon which an offering, in the form of subscriptions for annual gifts for four years, was taken. It amounted to about $112,000, or $28,000 a year.

The message on the opposite page, taken from *The Presbyterian of the South,* was prepared by a layman of Atlanta, Ga.

Mission Messages.

No. 3.

OUR DEBT.

> *"To give light to them that sit in darkness."*
>
> *Luke 1: 79.*

Our forefathers wanted laborers.

To supply them the slaver sailed.

He bore no cross, he carried no light, when he came to Africa and entered that land of darkness and death.

Instead he brought the yoke.

Men, women and children were gathered in gangs.

The lifeless bodies of the weak marked the path through the forests and grass to the coast.

Their dead swirled in the wake of the slave ship returning to our shores.

Those who lived became our slaves.

They worked our fields; they bore our burdens.

War came.

And the children of those who had been stolen and dragged from their homes cared for our homes and protected and supported our defenceless mothers, wives, sisters and children while the men were away at the front.

Great is our debt to them.

God help us to pay!

We confess—

When a negro, untaught by love, but maddened by the inflaming poisons which for a price paid into our government coffers we let men make and sell to them—when one thus crazed commits a crime—

The fault, the sin, is ours—

The debt grows greater.

Father, forbid that Thy children stand idly by while men prey upon the weakness of these, to whom we owe so much!

Ten millions and more of them are at our doors!

What have you done for the negro?

Christ died for him.

What will you do?

Here and there a faithful few are giving their hearts and lives to help lift this race.

But you—

Never have you done your share.

You should.

Begin today.

THE EXECUTIVE COMMITTEE OF HOME MISSIONS

DRAWER 1686, ATLANTA, GA.

The Rising Tide. The Presbyterian Church is in the midst of a forward movement for increasing its staff in China with 100 new missionaries—not including wives—and for providing corresponding equipment. A campaign to this end throughout the country is awakening enthusiasm and bringing in large amounts of money. There seems to be general testimony as to the value of these meetings for the American churches as well.

"The effect on our work and community," writes one pastor, "can hardly be overestimated. The ministers of other denominations, together with their laymen, attended a number of our meetings."

"My church," writes the pastor at Joplin, Mo., "has been greatly blessed by it all."

"The campaign was a great spiritual revival to my church," writes a Kansas City pastor. " Many members converted to missions."

"No campaign has come to Kansas City during my five and more years' pastorate that has stirred our people as the China campaign."

While the Church Missionary Society is the greatest of all foreign missionary societies, Episcopalianism in the United States has come rather late to the enterprises of foreign work. Its energies seem to have been largely absorbed with extensive and admirable social-philanthropic work among the needy of the great cities. In recent years, however, a genuine awakening has taken place in this body as to the needs of the pagan world. Whereas formerly few women volunteered for mission fields, reports the Women's Auxiliary, many of the best are now becoming nurses, doctors, teachers, and deaconesses abroad—well-equipped and efficient women. And what is true of women is also true of men. The great women's auxiliary meetings of last fall in New York were an amazing revelation of this new spirit. Over 6000 women thronged the Cathedral of St. John to present their triennial offering to missions. At the previous convention this offering had amounted to $50,000. When the gifts were finally counted this time the treasurer, Mr. George Gordon King, was enabled to announce to the gathering at the Art Museum reception, a total of $307,000. Not without reason was that day described as "the greatest day in the history of American churchwomen." It was a great day in the history of the larger Church of which American Episcopalianism is a part.

And all this is apparently but an earnest of the future. Nineteen classes, each with from 30 to 100 members, were formed for mission study at the convention. There were 9 classes on China alone, with women eagerly receptive and busy at note-taking. Hundreds of women have returned to their parishes touched with a new missionary enthusiasm.

Methodists and Missions. The remarkable Laymen's Convention of the Methodist Church at Indianapolis was called primarily for prayer and conference as to methods of informing and stirring Methodist churches to advanced missionary activity. It was not at all designed to make these meetings money-raising affairs. But at the close of one of the prayer gatherings a farmer got the floor, and after declaring that a new vision had come to him, offered $500 a year for two years, to meet the expenses of a campaign which would bring like blessings to other laymen of his church. Others rose and subscribed. The next day, within five minutes, over $100,000 was quietly contributed by the convention to the work of educating the Methodist church to the sense of its responsibilities and opportunities in the foreign field.

Student Volunteer night at the great meeting of the Methodist Foreign Missionary Board, held at Decatur, Ill., was also a memorable occasion. Hundreds of college men from Illinois were present. A regiment of student volunteers filled the platform. Leaders of Methodist missions from near and far were present. When testimony was called for from the volunteers there were many interesting speeches. Mr. Lewis, of the University of Illinois, described himself as blown about by divergent inclinations as a boat on a rough sea—"but Northfield decided me." Another had come through Castle Garden as an emigrant twelve years previously. Reading the life of David Livingstone, one winter, on the plains of South Dakota, he became fired with missionary purpose. He had had only a common school education and even that had been interrupted at the age of ten. His earnings in the factory which he

entered at that time amounted to three shillings a week, pieced out with an income from selling papers after work. Now he has made his way through preparatory school, college, and the Garrett Biblical Institution.

"I know that the top of the steeple of a City Hall is not a conventional place for a conversion," said R. R. Henderson, a husky football coach from the University of Chicago, "but that was where I saw my Master. I came home, threw my steeplejack tools on the floor, and said, 'God has something bigger than this for me. I'm going to college.' I went the next Monday morning. I worked my way through, and now I am eagerly looking forward to a big life of service for Him Who was God's great missionary to the world of men."

And so the testimonies followed each other.

Squaring the Ecclesiastical Circle. The *Constructive Quarterly's* initial number illustrates, to one reader at least, a *minus* of humor among the ecclesiastical protagonists of church reunion. These friends all protest their great interest in the cause, and in the same breath affirm a complete and final *non possumus* when any question of necessary compromise is broached.

"Apart from the historic episcopate the organic unity of Christendom cannot be attained," insists Dr. F. J. Hall for his church. (Why, then, waste further breath and black ink on the matter?)

Bishop Bonomelli, of Cremona, writes with boundless *naïveté:*

"The Roman Catholic church has cut down every bridge (but) it can well allow itself to be joined by dissident churches with unconditional submission." (We thank the excellent bishop!) "Since its decisions have been irrevocably pronounced we cannot suffer that to come in question which we have declared to be the truth. But you, my ever dear brothers, have not adopted any dogmatic definition. We have the impassable abyss behind us; you have not. Come over the gulf to us and we will forthwith throw our arms about your neck and we shall all be sons of the . . . . same Father Who is in heaven!"

The third of the trio of disagreeing churchmen, the Russian Bishop Platon, shows a keener sense of the droll impossibility of the situation. He aptly quotes a parable of the Russian fabulist, Ivan Krilloff, entitled, "The Swan, the Cray-fish and the Pike."

"A cray-fish, pike and swan agreed one day
To pull a car-load all together.
So, harnessed each to his own tether,
They pull with might and main.
Alas! 'Tis all in vain.
The load seemed light enough; but in the sky
The swan soared high;
The cray-fish always backward ran,
And in the pond the pike to pull began.
Which was to blame? Which right? We cannot say.
But still the car-load stays there, to this day."

The moral is obvious. The French have a proverb "He who grasps too much, grips badly." In our judgment the advocacy of church unity would stand to gain if it confined its attention, at least for the present, to those Christian churches with a certain degree of Christian homogeneity.

The Irish Impasse. The situation in Ireland grows increasingly serious. Ulster Protestants, indeed, deem the present the most critical time for them since the days of James II. Mr. Redmond's English speeches are persuasive until one hears what Ulster men have to say and not a minute longer. The Belfast Presbyterian pastor, Mr. Corkey, gives us in *Evangelical Christendom* various illustrations which lead him to the belief that the Church of Rome in Ireland can never be kept within the bounds of the civil law and of fair play.

"Even to-day the Board of Commissioners of National Education has sanctioned the use of pictures of the Sacred Heart in national schools attended by Protestant children, and allowed the use of images in certain of those supported out of public funds. Yet Protestant school managers are not allowed to hang a copy of the Ten Commandments on the walls of their schools.

"A few months ago a Protestant woman in Limerick had a text on the wall of her room: "The blood of Jesus Christ, his Son, cleanseth us from all sin." A band of Roman Catholic young men coming into her home tore down the text and brutally assaulted the woman herself. No action was taken by the authorities in regard to this matter, although the facts were acknowledged by Mr. Birrell in the House of Commons.

"A licentiate of the United Free Church of Scotland, who is doing colporteur work

in the west of Ireland, told me a few days ago how he had been kicked down the street by the parish priest before an admiring crowd and in the presence of the police, because he had sold a religious periodical to a Roman Catholic. If the Church of Rome had control in Ireland she would use every effort in her power to prevent colporteurs or others from carrying on evangelistic work in Ireland.

"In Ulster," continues Mr. Corkey, "we have always preserved the Sabbath as a day of rest, but inside the last few years young people in the Roman Church have taken delight in coming into our Protestant villages and towns on the Sabbath day and carrying on amusements and sports under the patronage of their priests. Football matches, hurley matches, and dancing competitions, are carried on oftentimes just outside the Protestant Church where Divine worship is going on. . . . . Only recently a number of Roman Catholic policemen were drafted into the city of Derry to preserve the peace during a demonstration. They entered Protestant streets, where there was any disturbance, smashed the windows and beat the doors of the houses with their rifles. One young man—a school companion of mine in Derry—happened to be looking out of the window of his house. He was shot dead through the head. Yet the law officers of the Lord Lieutenant would not allow even an inquiry into the conduct of the police."

"Plans for Advance." The Church Missionary Society at the invitation of the Swanwick Conference has published a volume of 152 pages entitled, "Plans for Advance." This discusses, chapter by chapter, the different fields—China, India, Africa. For each field and section of the field it develops in detail the advance required. At the end of each study is a detailed account of new expenses—so much for European reinforcements, so much for native assistants, so much for schools, hospitals, dispensaries, etc. The expense is in every case divided into two columns—sums needed annually and sums to be given once for all, chiefly in the latter case for buildings.

The annual missionary meeting of Norwegian Lutheranism was held in 1913 at Hamar on Lake Mjösen. There were 600 delegates. This society at present supports 70 male missionaries. For their recruitment there is a missionary school which prepares 10 men in every 6 years. In this way 50 men are placed in the field in 30 years. But this does not satisfy. The plan was broached of doubling the numbers and sending out 10 every 3 years. A carefully prepared report was drawn up indicating the subscriptions obtained hitherto, according to church membership and incomes. The assembly opened with a powerful sermon by Doctor Dahle on Wm. Carey's text: "Enlarge the place of thy tent: . . . . lengthen thy cords, and strengthen thy stakes." When the proposition for advance was offered in the assembly it was accepted with but two dissenting voices.

South American Notes. *La Prensa* of Buenos Aires prints the following encouraging news. First, a telegram from Bolivia announcing that Senator Quinteros has introduced legislation preparatory to the separation of Church and State; secondly, that, after four or five years of delay, legislation suppressing the traffic in women has passed the Argentine Congress—in the house with slight modifications, in the senate without discussion. The importance of this legislation can be easily seen when it is remembered that Buenos Aires has been one of the chief marts of this type of business in the world. *La Prensa* affirms that, even before the legislation went into operation, 2000 foreign harpies left the country—a third passing to Chile, Uruguay and Brazil, the rest back to Europe. Large sums have been drawn from the banks by these departing traders in human flesh; numerous contracts have been annulled, and various clubs and bars on Corrientes, Junin, Lavalle and other streets where they were wont to foregather, have closed for want of further custom.

It may not be out of place to note here that the Y. W. C. A. of Buenos Aires has gone into larger quarters. A meeting was called a year ago at which the British minister took the chair, supported by the United States minister and various members of the German, Scandinavian, and Argentine diplomatic corps, together with gentlemen prominent in commercial and professional circles. Resolutions were accepted to the effect that, in view of the increasing usefulness of the Y. W. C. A. of Buenos Aires, a larger building was desirable and that $20,000 ought to be asked of the community to that end. At

the conclusion of the meeting an anonymous pledge of $5000 was made. After a thirty days' active financial campaign $33,000 was reported raised among Spanish-speaking and foreign residents of Argentina and the new building was assured.

Clerical Electioneering. For more than a third of a century the policy of the Vatican has been to hold Italian Catholics aloof from the political life of their land. No recognition was to be given the government which had taken over Rome, not even the recognition implied in casting its ballots. The addition of a huge mass of illiterates to the electorate seems of late to have been too much of a temptation to the Roman clergy. The Vatican in the last election annulled the *Non expedit* in 330 electoral districts. The day may not be far distant when Italy, like Belgium and Germany, will have its clerical party. One gets the impression that the Vatican has been manœuvering and feeling its way to this end.

A bitter and successful political war was waged upon Romolo Murri, ex-priest, modernist, and deputy in the last parliament. Count Gentiloni was able to congratulate the Archbishop of Fermo on "the final redemption of the Marches from the shame of being represented by a renegade." According to the *Messagero* of Montegiorgio, the Archbishop largely financed the campaign against Murri. Automobiles and every carriage which could be hired were busy all day long bringing the ignorant peasants to the polls. Spiritual threats were added to temporal against those who supported the apostate. The clericals did not shrink even from the purchase of votes. In Naples the priests openly engaged in electioneering. At Alatri four priests were arrested for corrupt electoral practices. In order to defeat the socialist Bissolati the clericals actually supported the revolutionist Cipriani, in default of any possibility of electing their own candidate. *La Luce* asserts that it has good authority for believing that this occurred at the order of the Vatican itself. Understanding, evidently, the desired interpretation of the *Non expedit* various bishops personally went to the polls—Bishops Cassani and Isola, for example. A clerical mobilization of voters in Italy might have important influence in the politics of American cities where the Italian community grows steadily from year to year. However, in spite of all the schemings of Count Gentiloni, "the Goliath of clericalism," the Vatican has not won any great victory. The 5,000,000 newly enfranchised seem to have voted red quite as often as black.

From Monism to Christianity. A certain Dr. Eugen Fischer has been instructor in the faculty of theology in Berlin, but has now resigned. In leaving his post he urges the abandonment of the Lord's Prayer since "there is no heaven and no incorporeal spirit." He insists that the illusion of an invisible world has "weighed on our brains for 2000 years to the point of making us madmen." So he departs to join the materialists and Monists, without hope and without heaven, a finished product of present-day negative theological criticism.

On the other hand there has come to our desk a collection of little essays by Dr. Heinrich Pudor entitled *Fester im Glauben*. Pudor was the chairman of the local group of Monists in Leipzig, and so highly esteemed in these circles that his utterances were said to be as prayers for the other members. But a great change has come.

"My life, after I had worked through the theories of natural science to their last consequences, ended in utter desperation." Then followed a "rebirth or new birth. How to explain it is difficult. I believe the real impulse came from love of fatherland. I reached the conviction that all the movements sailing under the flag of liberalism and *Aufklärung* tended only to cleave and break down my people. In this period of returning belief there were hours in which I had genuine illuminations of joy, so that it was as if a fire had been kindled in my inner man which lit the soul. These hours were fleeting, but they have thrown a golden glow on my whole life."

Doctor Pudor has seen Monism and liberalism from the inside and has learned to fear their disintegrating workings. Back of them, at least in Germany, is, he insists, the Christ-hating Jew.

"It is a scandal of our day," he says, "and a mark of our deficient spiritual culture that there should be theological professors denying the most essential Christian truth, the Divinity of Christ. This liberal theology is a part of the one-sided intellectual way of thinking which is stimu-

lated by international Jewry, whose interest it is to take from under the feet of our people their supporting faith. What is the organ of the liberal theology? The Jewish *Berliner Tageblatt.* These Jewish nomads are the prophets of international liberalism. What they call progress and enlightenment is dissolution, corrosion, and breakup."

Then he quotes the confession of a liberal leader, Professor Baumgarten (in *Freies Christenthum*):

"We liberals have sinned against our people. We have no longer family worship, we have no grace at meat, we have reduced Sabbath-keeping almost to nothing."

A New Syncretic Religion in the East. The Ahmadiya movement in the Punjab owes its origin to a certain Mirza Ghulam Ahmad, who died in 1908. Its followers number not more than 50,000, mostly drawn from Islam, and among them are many persons of intelligence—university graduates and others. Ahmad declared himself both the looked-for Mahdi and the returning Christ—not indeed literally, but in the sense that John the Baptist came "in the spirit and power of Elijah." His teaching is an attempt at amalgamation of Islam and Christianity. This is attained by paring away the essential teachings of the Christian theology. Jesus did not die, but was taken from the cross and revived by means of a wonderful medicament—"The Marhan-i-Isa, the ointment of Jesus, which is mentioned in a thousand books of medicine." He passed from Palestine to Afghanistan and Kashmir, where He went to seek out the ten lost tribes. There He preached and was finally buried in Srinigar in the tomb Yus Asaf in the Khan Yai Street (Yus Asaf, Jesus and *asaf,* the Hebrew for "gathering," refers obviously, Ahmad insisted, to the gathering of "the lost sheep of the house of Israel"). Ahmad rebuked the theory held by Moslems of a *Jihad,* or bloody war, as necessarily coming before the coming of the Mahdi. He declared himself sent to be a divinely ordained arbitrator between Christianity and the Moslem faith.

Jewish Notes. **The Union of Jewish Women for Educational Work in Palestine** has started a farm at Kinnereth for training girls in gardening, poultry-raising, dairying and housework. The pupils are employed from seven to nine hours in practical work. There is also instruction in botany, elementary chemistry, the theory of cooking and preserving, plant-sicknesses, the science of fertilizers, etc. All teaching is given in Hebrew and the Hebrew language is taught three times daily.

In 1903 **the Jewish Turnverein,** or athletic league, was organized at the Sixth Zionist Congress, to work for the physical regeneration of the Jewish people. In ten years it has grown greatly and now numbers branches in Germany, Austria, Russia, Holland, Switzerland, Bulgaria, Rumania, England, America, South Africa, Italy, Turkey and Palestine. In Palestine there are, in fact, fifteen branches and a journal devoted to athletics published in Hebrew (not Yiddish). Hebrew is also used in all lands for the word of command, which is peculiarly fitting as the organization aims at representing the solidarity of the Jews throughout the world. The first Jewish Olympiad was held this year in the Vienna *Sportplatz* during the Zionist Congress. The grounds hold 15,000 spectators. All forms of track sport were competed in. The Jewish Women's *Turnverein* sent a delegation of fencers from Berlin.

In Poland there is at present **a systematic boycott movement** aimed at the Jews. Coöperative societies are being formed to cut off trade with Jews. Lecturers are hired to go about to explain effective methods of boycotting. The contradictions which appear so often in Jewish life emerge here, too. Some of the worst nests of anti-Semite boycotting are in the great industries owned by absentee Jews of Germany and Austria. Thus in the Ginsburg factory at Samerze, with its 6000 wage-workers, a most vigorous anti-Semite propaganda is carried on. The owner is a Berlin Jew. The same thing is observable in the mines of Danbrowo owned by the Viennese Jew, Baron Gutmann. All Jews have been driven out of employment. The Posemba factories owned by the Breslau Jew, Prinzheim, are also bitterly anti-Semite in their management.

It will astonish readers of this publication to learn that even **in cultivated Prussia legends of Jewish ritual murders are credited.** Two cases of recent date are to be registered. At Landsberg, two hours from Berlin by rail, the police felt it necessary to issue a quieting bulletin in regard to the death of a certain Berta Wolff, supposed by the populace to have been murdered by Jews for their Passover service, but actually found drowned in the river. And at Lobsens, near Bromberg, the disappearance of a six-year-old girl led to violent anti-Jewish demonstrations, in which windows were broken and the walls of Jewish houses smeared with blood.

In England, too, an anti-Semite tendency makes itself noticeable. The Marconi affair was associated with alleged Jewish intrigues by certain publicists, among them Hilaire Belloc, a Romanist M. P., and the two Chestertons. Mr. Cecil Chesterton published in the *British Review* a pronouncedly anti-Semite article. He would have English Jews considered as aliens and would withdraw from them English civil rights.

In Hungary a publicist, Stephen Miklossy, has issued a book entitled, "The Economic Decline of our Christian Magyar People." This constitutes **a veritable handbook of Jew-hate and Jew-baiting** such as has hardly appeared in Europe since the publication of Drumont's *"La France Juive."*

An International **Institute for Hygiene in Jerusalem** has been organized by the consolidation of the German Society Against Malaria in Jerusalem—which is, by the way, under the patronage of the German Empress—with the Jewish Health Office of which Mr. Nathan Straus of New York is the founder. Back of the new organization stand men of importance in the Jewish community, among them Prof. Paul Ehrlich and Doctor Wassermann, two of the most renowned investigators of our day, and the General Director of the Hamburg American Line, Mr. Ballin. Prof. Dr. Mühlens will be the first director of the Jerusalem Institute. There will be departments for malaria, for eye diseases, for hydrophobia and for general hygienic reforms. Jerusalem has been divided into thirty districts. It has been found that every fifth person in the city has malarial germs and every third an enlarged spleen. The chief cause is the existence of open cisterns which constitute breeding-places for mosquitoes. These are now being covered and the pools about the city filled up as far as possible. For the first time in centuries there has been a real checking of the mosquito plague.

Brief Notes from Abroad.

The Brotherhood Movement grows apace. Half a million working men and women in England are organized in it. Five brotherhoods have been lately established in Switzerland, eight in South Africa, three in Jamaica, and one with 1500 members in Trinidad. Federations are under formation in Australia and in New Zealand. At the last Crystal Palace Demonstration between 30,000 and 40,000 members came up from all parts of Britain. The male choir of 2500 voices is said to have been the largest of the type ever brought together. In the singing contests there were entries of forty competing choirs, and so keen was the interest that 1500 people packed the Concert Hall during five hours. The Federation president is Mr. Arthur Henderson, M. P., the secretary of the British Labor Party. When one recalls Bradlaugh and the Halls of Science of the last century and Blatchfordism of the present, one is indeed astonished at the great change coming over the masses of British labor.

The late **Dr. Horace Lane of Mackenzie College** (Presbyterian), Brazil, was a man who enjoyed the highest confidence of Brazilian leaders. When the news of his death came to the state legislature of Sao Paulo resolutions of regret were passed by both houses. Senator Herculano de Freitas, after dwelling on Doctor Lane's remarkable culture and remarkable character, said:

"Few Brazilians would have done as much as this American has accomplished with the utmost modesty, with the greatest self-forgetfulness and with the most extraordinary competence, not only in leading us to new horizons unknown when he arrived here and commenced his educational work, but also in co-operating with his moral support and by active partici-

pation in the original organization and development of our system of public instruction, which is to-day the honor and glory of this state throughout Brazil. It is only just that the Senate of Sao Paulo at his death should express its appreciation of services so unselfishly rendered by one who worked to render service and not to obtain recompense."

During the recent strike in Dublin needy children of strikers have been placed temporarily in the families of trades-unionists in England. This has aroused the ire of Irish priests who have feared that the children might be exposed to a Protestant environment. At the head of fanaticized crowds singing, "The Faith of Our Fathers" and other Romanist hymns, they attempted, in many cases successfully, to stop the embarkation of the children. Persons in charge of them were assaulted or arrested for abduction. Larkin, the strike leader, illustrated the very different temper of English Protestantism by the case of a trades-unionist who, himself not accustomed to go to any church, personally took the child entrusted to him to a Catholic Church each Sunday.

The editor of the *Chrétien Libre,* the organ of the French *évadé* priests, i.e., those who have abandoned Rome, is a M. Charles Martain. M. Martain was **formerly an editor of the famous Parisian clerical and anti-Dreyfus paper,** *La Croix.*

French Roman Catholic railway men are organized into 476 groups of *"Cheminots Catholiques"* covering all the railways of France. They hold an annual congress (last year at Montmartre under the patronage of a bishop with special services by Cardinal Amette in Nôtre Dame).

The influence of Mm. Combes, Clemenceau and Pelletan has availed to **forbid all religious services, both Catholic and Protestant, on French men-of-war.** The admiralty, in issuing this order, affirms, however, that vessels in foreign ports may be allowed, out of courtesy, to lower the flag to half-mast on Good Friday! It is noteworthy that the ferocious anti-clerical, M. Clemenceau, when sick after an operation some time ago, employed as nurse a sister of charity. M. Combes is an ex-priest and M. Pelletan is of Protestant antecedents.

Eduard Hertlein has published in *Die Tat* an essay on "Liberal Theology and Science" as a sort of counter-reply to Jülicher's polemical essay on "The Placing of a Prussian Theological Seminary under Guardianship." He easily **disposes of the theory that liberalism stands for freedom of research and fair play.**

"Some years ago," he says, "I wrote an article on the 12th chapter of Revelation. In it I showed that it was not at all necessary to see in this fragment a heathen myth; rather that one was only on the right track when one regarded it as an allegorical report concerning a persecution of the Christians. . . . . From this point of view the theory that this old Christian document, glorifying a supernatural and not merely human Christ, was exceptional among contemporary documents, threatened to fall away. I placed my MSS. at the disposal of one after another of the theological reviews which are generally supposed to serve the 'free' theology. Among the reasons for refusing to publish it perhaps the most interesting was that the publishers did not wish to lose subscribers. It was probably also the most honest. But the others also gave me clearly to understand how difficult it is to publish anything in a scientific organ of the 'free' theology which goes against the current of the ordinary and highly questionable (critical) methods."

The late atheist pastor Jatho, of Cologne, who wished no resurrection is to have a post-mortem career of a curious sort. He is **made the hero of a drama,** "Pfarrer Hellmund," as if he were a Savonarola or William Tell. The author is the liberal pastor Philippi, of Wiesbaden.

The number of **Jews married to Christians** (chiefly Protestants) in Prussia is 5516. Of these marriages there have been 7785 children born—on an average not 1.5 children to each family. Only 1802 of these are brought up as Jews.

The Queen of Holland sent a most cordial greeting to the World's Missionary Conference meeting under Doctor Mott's presidency at The Hague. She expressed gratification at having the opportunity of declaring publicly her affinity of soul with the great task of the Edinburgh Continuation Committee.

"My earnest wish is that the spirit of unity among all the followers of

Christ, members of His indivisible community, may grow in power, and that our Saviour may direct our hearts and develop the strength of our combined prayer. . . . . So may the Sun of His Truth shine over the whole world, shedding light in the darkness of human misery and gladdening the hearts of all mankind with the ineffable riches of the Divine love.

"Wilhelmina."

In *Die Katholische Missionen* we find complaints because, while at the recent jubilee of the Romanoff dynasty 9958 criminals were pardoned, not a single Roman Catholic priest imprisoned for various Russian restrictions on Catholic propaganda, was released. When **Russia gives Rome Rome's medicine,** Rome makes a wry face! The use of the Slavic ritual in the Roman Catholic Church for Russians in St. Petersburg was first prohibited and later the chapel was closed.

The Rev. Robert Thompson writes from Samokov, Bulgaria, that the Bulgarians have received the Scriptures and Protestant literature during the last year with extraordinary willingness. They have been greatly impressed with the active part which Protestants, native and foreign, have taken in relief and nursing work, and with their other expressions of practical sympathy. The hatred against Greece is now extending to Greek Orthodoxy, and the question of union with the Anglican church has been freely mooted in the daily papers. In Macedonia, where Servians are in control, Bulgarian priests have been ejected, and Servians inducted into their parishes. The result is that Bulgarians pack into the Protestant Bulgarian churches of the American Board, preferring to attend a Protestant Bulgarian service rather than an Orthodox Servian one.

THE MISSION FIELD.

"Hermon shall rejoice in thy name." Ps. lxxxix. 12. Mr. Sam Higginbottom is in charge of the Agricultural Department of the Allahabad Christian College. Being an old "Hermonite" he calls this the Mount Hermon of India, and dwells with satisfaction on the sight of his Christian Hindu boys running a mowing machine, driving a gasoline engine, and filling a silo.

"I do not know how it is with others," he writes, "but with me many a thing happens and I think: Well, that would have cheered 'D. L.,' or to be more scriptural, That is cheering 'D. L.'

"Fred Harding, with whom it is no exaggeration to say that I have drunk many a gallon of tea in old Crossley, is working way off in Assam among folks who regard the human skull as a prized ornament and trophy. These people size up every visitor with regard to that portion of his anatomy, and imagine how it would look added to the string of skulls already adorning the front yards of their houses. But many Garos have met with Jesus, and instead of hunting skulls are hunting souls. The countryside is correspondingly pleasanter and safer to live in. One of the brightest of these lads has hit on the idea of studying agriculture in order to help his people to settle down to the paths of usefulness and peace.

"Harding thinks of his old associate at Hermon, now out on the plains of India trying to teach the villagers how to avoid poverty and to pay their preachers and teachers. He sends the proud, high-spirited hill boy to Allahabad to study. It is vacation time when the chap arrives. He can speak little of the language. The food being different upsets his stomach. He has a few days' fever. His assets amount to two dollars and a quarter, and a wardrobe that is easily carried in one hand. We set him to clean out the dairy barn. Shovels in India are unknown for such work. Hands cost nothing and do not wear out. The boy breathes deep, looks hard for a few moments, grits his teeth and goes to work. When he has finished the stable is *clean*. He does this for a month. Then he is promoted to a plow. He begins at five o'clock in the morning, rests three hours in the heat of the day, and is at it again until sundown. He is always laughing and singing about his work. The thorns hurt his bare feet, but what of that? He sees a day when he can go back to his loved hills and his better loved people and help them. So he endures.

"The boys who are working on the farm have no dormitory or magnificent dining hall when their day's work is

done. Their little bamboo and rope beds are out in the open. When it rains they draw them in under the roof of the cattle shed. They cook their own food and eat it under the shadow of a tree, or in the same cattle shed. 'D. L.' used to say that the Hermonite that rejoiced his heart was the one who could eat soup with a one-tined fork and sleep on a haymow. These boys do it literally. The bands that bind Hermon to the world's service are ever growing both stronger and more numerous."

The following extract is from a letter written by Mr. E. C. Jones, **another old "Hermonite,"** now a missionary of the A. B. F. M. S., stationed at Ningpo:

"While the political conditions in China are far from satisfactory, the great work of the Kingdom of God moves on majestically, constantly gaining momentum as it enters into the hearts and lives of these people. During the last four summer months we received thirty-four into fellowship. The preachers, colporteurs, Bible women and other lay workers testify to the conviction that the old is passing away and the new Truth of Christianity is taking its place in the life of this great nation. Those of us who are actually in the work are often reminded of the words of the Prophet: 'Not by might, nor by power, but by my Spirit, saith the LORD.' Our mission is a spiritual mission, and nothing but the Spirit of the Lord can equip us for the task to which He has called us."

Blood of the Martyrs: Seed of the Church. Bishop Bashford, speaking at the Student Volunteer rally at Pei-tai-ho, tells the following remarkable story:

"Last week we attended the dedication of a Chinese church in a village of some 3500 people, eight miles from here. The beginning of this church is an incident of great interest. At the time of the Boxer uprising the members of the village met to discuss the part they should take in uprooting Christianity. The meeting was apparently unanimous in the conviction that this small town must unite with its neighbors in driving out the foreign religion that was bringing such evils upon China. Suddenly the harmony of the meeting was disturbed by a humble neighbor who rose and remarked that he was a Christian. The others were astonished and protested that it could not be possible that he would join a foreign church. But he insisted that he believed in Jesus and that his neighbors ought not to persecute. The latter, in great anger, finally ordered him to flee for his life, but he calmly reiterated his faith, and his willingness to die, if necessary, for it.

A certain wealthy man, the leader of the village, could have saved this Christian's life, but, like the others, he breathed out threatenings and destruction. It is possible that this incident was the beginning of an uneasy conscience. From this time he became more devout in his Buddhism.

"As he was a man of means he sent his first and third sons to school, intending that they should become officials in the Empire. Owing to political changes, however, the sons never came into government employ, although the third son is now a member of the provincial assembly. A year or more ago the sons suggested to the villagers to use one of the two village temples as an industrial school. They visited Chang-li, some eight miles distant from their home, to study the Methodist school and hospital, and remarked to the missionaries that, while they did not understand the doctrine, they heartily approved of the work being accomplished. Then they made a long journey to Tien-tsin and studied for a considerable time the schools and hospitals and Christian work of that city. Returning, they told the father that the only force in China working for the welfare of the people was Christianity. The old man became almost wild at the thought that his sons might abandon the ancestral faith. They promised him, therefore, never to apostatize to Christianity.

"But the father himself could not rest in peace. Hearing last winter that the Rev. Jonathan Verity, of the Cincinnati conference, had come to China, at nearly eighty years of age and was preaching the Christian doctrine at Chang-li, he told his sons that he must go and hear a man who, at such an age, would travel such a distance for such a purpose. Accordingly he, together with thirteen sons, nephews, and grandsons, started at half-past three in the morning in carts, and reached Chang-li. There they heard the Gospel. They remained eight days. At the close of the second day's preaching they came under deep conviction, and presently received assurance of forgiveness and a blessed experience of the Spirit's presence. The old man at the close of the meeting remarked that he had never expected such peace as had come to him.

"The men in the family had been spending some $1500 a year in gambling, drinking, smoking, and in opium. They resolved, from that time on, to abandon all these vices and to devote the money to the service of the Lord and to their neighbors. Accordingly they built a church at their own expense, without asking a dollar from the missionaries.

They have asked for a preacher whom they propose to support; have established a boys' school in an excellent building, and a school for girls in another building. Best of all the old father remarked to the missionary on his last visit:

"'We must provide for the widow of that poor man who died as a martyr for his faith in the Boxer uprising.'"

The conference of East African missionaries held at Kikuyu last June is likely to have far-reaching results. According to the Bishop of Zanzibar "there has not been a conference of such importance to the life of the *Ecclesia Anglicana* since the Reformation." The object of the conference was to discuss the question of a **possible federation between the different missionary bodies working in British East Africa.** Of the various missionary bodies there outside the Roman Church, the Church of England has by far the strongest position. It alone has produced a native ministry, and it is linked on its western border to the self-governing Church of Uganda, which in numbers and organization is far in advance of any church in East Africa. The question really is whether, in view of a united Roman Catholicism and a united Mohammedanism, Protestant Christianity is to be represented by a dozen different types, independent of, if not opposed to, one another; or whether it may be possible to work in harmony and along converging lines, avoiding unnecessary overlapping. The proposals adopted at the conference involve certain important questions of doctrine and church organization. No church and no society stands committed; the whole scheme is still *sub judice.*

The New Day. One cannot, of course, expect that the time of persecution and outrage is altogether past. But from all sides come reports of readiness to listen, sympathy, understanding of the motives of the missionary, and growing appreciation of him. In an article in the *Association Monthly,* Miss King, Y. W. C. A. secretary for North China, quotes the pastor of the largest Presbyterian Church in Peking:

"Men of high position in government and military service, who ten years ago would not have dared to inquire too deeply into Christianity, are now of their own free will coming into the church, and a number of the first Cabinet ministers have conducted public Christian services. The street chapels, which two years ago were filled with idlers and loafers and men of the lower classes who would come in, listen and leave, are now being taxed to their utmost with business men who come and listen respectfully, many of them staying for several hours. As a result of these chapel meetings, and particularly of the splendid new work now being done at all the big monthly Peking fairs, new Christian day schools are being opened and many members are being added to the church. 'I don't know where they come from,' says a well-known pastor, 'but often as I am working in my study a man will enter and say in an earnest way: "I haven't any Christian friend to bring me to you. I know very little about the Christian religion, but I want to know more. I want to become a Christian and so I have come to talk with you." Such an experience would never have been mine two years ago, and in all my fifteen years of ministry in China I have never before seen anything like it.' . . . . A laymen's movement, self-started and propagated, has been formed in Peking during the past year, and now over one hundred of the better class of Christian laymen are going out in groups, visiting stations, fairs, the prisons—even including in their year's plan the two hundred surrounding villages. Their expenses, which are not light, they raise themselves and no pastor has aught to do with this movement save to show his hearty approbation.

"When the Empress Dowager of China was buried a group of 100 boys from a mission college, Peking University, together with a number of Christian laymen were deputed to pay the respects of the Christian community to the dead. As Christians they were excused from making the three low bows to the casket, and were allowed instead to present a special song of tribute to the late Empress. This was admirably sung by a group of the college students, after which the Lord's Prayer was repeated by all, followed by the benediction by one of the Peking pastors. In reply to this simple Christian ceremony General Chiang stepped forward and on behalf of the Royal Family thanked the Christians for coming and for thus showing in so beautiful a way their respect for their late Empress, remarking on the constant good the Christian Church was doing to China. It is hardly necessary to comment on this ceremony. Two years ago it would not have been dreamed possible to hold a Christian

ceremony within the palace grounds. The silence that fell over the noisy crowd at the time of the service was a tribute to the respect shown the Christians by those who knew not Christianity."

The Power of a Minority. The Christians of Formosa are numerically a little flock but, according to Mr. Campbell Moody, their influence is out of all proportion to their numbers. Chinese girls often receive at birth the uncomplimentary title of "Not Wanted." These superfluous daughters are taken to the rocks of the Lemboy Island where the sea rushes into a narrow well or pit. Into this cauldron Chinese parents formerly were wont to throw daughters whom they did not care to raise. "But when the church of Formosa got a footing on that island," says Mr. Moody, "some 3000 people were shamed by a congregation of 10 members and no more infants were cast to the waves." In one town the church had not been established more than three years when the storekeepers began to complain that the sale of idolatrous paper had fallen off one half. In another place it fell off five sixths. This represented the abandonment by the heathen of a practice which the little Christian community had given up. When Mr. Moody reaches a village the people point out this or that believer to him saying:

"There is one of your Jesus men. He is a good-tempered fellow." "All worshipers of God," chimes in one in the crowd, "are good-tempered. They do not smoke opium, or gamble. Among a hundred you will rarely find one that gambles."

Islam and the Sick. The *Moslem World* prints an important symposium on the relation of Mohammedanism to medicine. The contributors are medical missionaries working among Mohammedan peoples in various parts of the world.

Doctor Young of Aden (Arabia) calls attention to the fact that the teachers of the famous Moslem physicians, Avicenna and Albucassis, were Nestorian Christians brought to Bagdad to found a medical school, and that the two Mohammedans themselves were far from orthodox Moslems. The great medical experts at the court of Al Mansur were also Nestorian Christians. Among present day Moslem women the wearing of the veil is a frequent cause of consumption and tends to make them constitutionally weak. Their confinement in zenanas prevents qualified male doctors from attending in time of sickness, and deprives them of air and exercise. Mohammedan fatalism proves to be an archenemy of hygiene and of initiative. Parents excuse their delay in bringing children for treatment until the eyes are sightless by saying that it was "their (the children's) fate!" In some cases maggots have to be syringed out of nose and ears, while neglected camel bites and other wounds arrive at times in an indescribable state. A terrible infant mortality results from the same inertness. Mothers think things cannot be different.

Dr. Walter Miller, of Nigeria, affirms that the heathen are more hopeful material than Moslems medically. "Why attempt to interfere with the direct dispensation of God?" is the eternal excuse. Diseases such as epilepsy and sleeping sickness are of the devil and therefore left to him. In view of this state of things it seems hopeless to try to deal with the three chief complaints of the country due to bad water—dysentery, Bilharzia, and Guinea worm.

When the question of amputating a member comes up, says Doctor Neve of Kashmir, the first thought of the friends seems to be that the crippled patient (especially if a woman) will be a burden to them for life, and they plainly say: "It is better for her to die."

Alongside of heartlessness is crassest superstition. Doctor Stanley, of Mosul, Turkey, describes a quack in his city whose specialty is headaches. These he cures by incantations, at the same time driving a nail into the wall of his shop, in this way transfixing the *jinn* (evil spirit) there. The wall is one mass of nails of all sizes. The Moslem quacks who attempt ophthalmic surgery, Doctor Stanley characterizes as a dangerous pest.

Doctor Grant, of Assiut, Egypt, has seen Moslem lepers with rings burned round both ankles and wrists, deep into the flesh, in treatment of their disease.

The marriage of little ten-year-old girls to big burly Moslems leads to unspeakable disturbances.

Doctor Miller ascribes the sorrow and death of thousands of poor women in childbirth to the evil teaching of Islam about women. Lunacy, acute meningitis and temporary insanity are dealt with as devil possessions, and those subject to them are in some places manacled and chained in dungeons. In Kashmir clay from the tombs of saints is a universal panacea. Antiseptic dressings carefully applied in the mission hospital are loosened in order that a dirty hand with graveyard mud may be inserted near the wound. Bloodletting is fashionable; fear of the evil eye also, and this with Koran sanction.

Brief Mission Notes. Nineteen years ago, Mr. Joseph Clark, of **Ikoko, on the Upper Congo,** visited Motaka and was received by a crowd of cannibals. He was pulled and pushed to the hut of a big chief by a very excited and warpainted crowd, all armed with ugly big knives and spears. For a time the outcome seemed uncertain, but the landing of Mrs. Clark and her small baby interested the savages to such an extent that they forgot their violent plans. Thirty months afterwards two Congo State officers and a number of black soldiers lost their lives in this same village.

In July, 1913, Mr. Clark again visited Motaka to baptize five new converts. After the service fifty gathered at the Lord's Table to commemorate His death "until he come."

The church at Ikoko and its dependent stations has now thirty-five teacher-evangelists at work, not including school teachers at Ikoko, Ntondo and Frank, and the self-supporting evangelist at Ituta.

An important Reformation movement is reported from the Mosul plain **in Persia among the Roman Catholic Chaldeans.** The trend away from Rome is genuine and is spreading widely among the large villages. The French mission in Mosul is opposing the new movement (which has also attracted notice in Rome) with all its power. A Presbyterian native evangelist has been preaching to these Roman Catholic Nestorians in Teliskof with success.

The census of 1911 in **British India showed a population of 315,000,000.** Of these only 17 registered as atheists and only 50 as agnostics—67 in all. As 45 of these were reported from Burma it is surmised that they were Chinese.

The Begam of Bhopal, one of the most enlightened of Indian rulers, has announced her **intention of establishing a great center for the education of women at Delhi.**

A **special Sunday is set apart for voluntary evangelism** in the south circle of the South India Mission of the American Board. Every Christian man, woman and child goes forth to preach the Gospel to neighbors and friends. Weaver and farmer, trader and coolie, earnestly plead with their neighbors to test the truth of Christ's teaching.

The **reaction of Christian civilization on Hindu life** has stimulated the development of various humanitarian enterprises among educated Hindus. Thus the *Seva Sedan,* or Sisters of India Society, founded in Bombay in 1908, seeks to train Indian women for educational, medical, and social-philanthropic work. This society has put out small branches in Poona and Ahmedabad and expends some 20,000 *rupees* for its ends. The Society of the Servants of India has similar purposes in view for the men of India. Its leader is Mr. Gokhale, a Brahman of high culture, distinguished as a publicist, member of the vice-regal council. Mr. Gokhale is an agnostic and a strong prohibitionist who works to sweep out of India the cankerous drink customs which have come in with the British rule. The purpose of his organization is to train missionaries of the Hindu national spirit, men who place India above all else, promise to serve it without compensation and to work for all India without reference to caste or religion, who agree to devote no part of their energies to money-making for themselves, who pledge themselves to purity of life and to concord. This

society frankly accepts the British connection and works for ultimate self-government within the Empire.

There is a fine new **Presbyterian church at Stritamarat, Siam,** one third of the cost of which has been borne by a Chinese member, an active business man and earnest Christian.

Announcement is made by the Foreign Missionary Society of the Disciples of Christ of **the greatest single foreign missionary challenge ever presented it** and the churches it represents. This comes from one who for some years has had the evangelization of Tibet on her heart and takes the form of the following pledge:

"I do covenant with my Heavenly Father, and with the mission of the Foreign Christian Mission Society in Tibet, to build churches and chapels to the number of thirty as stations and out-stations are opened in Tibet—in order that the last man in all Tibet may be within reach of the Gospel."

This offer presupposes six main stations and twenty-four out-station church buildings to be provided when the society in question provides missionaries for them.

There are ten **launches operated by the American Baptist Mission in Burma** and four others are projected. One of these, the *Shurtleff,* was largely paid for by students and professors in Shurtleff College, Alton, Ill. The launch visits scores and scores of Talan and Burman villages in the waterways about Moulmein. From it quantities of tracts and Scriptures are sold and the Gospel preached to ever new areas.

All the heathen and Mohammedan chiefs of the Habinseran district, Sumatra, have become Christians and it is probable that the Moslem villages will come over in a body. The magnificent new church at Batu Mainah, where there are as yet few Christians, has been built chiefly by Moslems, whose chief, formerly a Moslem fanatic, is now an ardent Christian. In the last few years the **Rhenish Mission in Sumatra** has baptized over a thousand Moslems.

The **Tsi-ning American Presbyterian station** was established twenty years ago. The first missionary was rioted out, but returned. Now there are 1300 Chinese Christians in the field, meeting in some 50 meeting-places. Sixteen of these congregations have built their own chapels. A combined force of 62 persons—including Bible colporteurs—carry on the evangelistic, medical and school work.

The First Korean General Assembly, composed of four branches of the Presbyterian Church, met during the time of the persecution and raised $1000 to send two evangelists to China. A virgin territory was assigned them by the Presbyterian Mission in East Shantung, where 1,500,000 persons live. Another illustration of **Korean generosity** is given by the Seung Dong Church which has pledged $2000 (gold) for a special purpose and apart from the regular church contributions. This sum is equal to thirty-three days of man's wage for each attendant.

THE *Alintaman*, USED BY REV. W. H. S. HASCALL, OF RANGOON.

By courtesy of The Baptist Missionary Magazine.

THE LETTERS OF GASTON FROMMEL.

II.

APHORISMS AND EXCERPTS.

In the spiritual domain all deaths are suicides.

All the paths of the Gospel are living paths, but none is like another. Follow yours behind Christ Who has passed over them all.

The Christian is a man whom God has under treatment.

There is no worse error than to seek an intellectual remedy for a moral grief.

We are so made that the necessities of the body seem to us more tragic than those of the spirit. Until this order of things is reversed we shall still require the sort of education which is being imposed on us.

I always distrust a man whose love of humanity does not extend to love of Christ. You pretend to love men and you do not love the best, the noblest, the holiest of them? Then you do not love man himself, but his caricature, his degradation, his defects, his vices.

The Christian who accepts all events as the expression of a Divine Providence and who sees God in all things, is he not placed above all the oppositions of life? Is this not contemplation from the point of view of eternity of which Spinoza spoke, but of which he hardly knew any thing? What marvelous riches the Gospel gives to a soul entirely consecrated and perfectly logical!

Christ Who came into the world as a little Child lowers Himself to be born in each faithful soul. He enters into us so little and so humble that we do not perceive the fact until the day when we shall distinguish in ourselves His glorious form and Divine stature.

All suffering is an opportunity for sanctification, but all suffering does not sanctify. There are vain griefs, sterile tears, profane sobs. One can have been beaten by all the floods of life, and shaken by all its hurricanes without being better for it, or wiser, or humbler. One can have suffered much, have suffered always, without getting from one's trial more than a little experience and much bitterness. One can be tired of life before having learned what it ought to have taught. The important thing is not merely to suffer, but to suffer in the sanctuary. What is important is to know how to sanctify the grief which God imposes.

The pessimist is not Christian, neither is the optimist. The Christian is both pessimist and optimist because he experiences death and life, because he participates in the decadence and the renovation of the world.

There is not a servant of God whom He has not broken before using him. This is because His work is holy. The natural man, even though well disposed, cannot accomplish it. . . . . The well-beloved Son of the Father had to learn obedience by the things which he suffered. And these things were the apparent contradiction of all the Divine promises and of all moral laws.

After all, life is only a constant experience of death and each despoiling renders us only the more ready for that which follows, until the final despoiling comes which is the end of appearance and the beginning of reality.

God has never given me anything; He has only returned me (but a hundredfold) that which I first abandoned to Him. It is the history of my professorship and of all that I have been blessed in doing. Everything else in me is sterile and cursed. He wishes to create from our ruins and *débris*. And these ruins He Himself first makes, destroying that which He wishes to make fruitful in order that the Eternal, and not man, may be the doer and that we shall give His glory to Him and not to another. Let Him, then, devastate your life, close your future, break your hopes, sterilize your art. When not one stone remains upon another of the old temple, in three days He will build it anew.

That which raises life to the point of making it desirable is the perfect possession of oneself with the perfect abandonment of oneself. Those who thus live, taste that which is best in life. They alone know all its value and love it enough to leave it without fear. They are certainly heroes, that is to say, men, for human destiny was meant to be a heroic destiny. Up to now I have never met such men except among Christians. Can it be that humanity does not exist outside of Christianity?

Certainly not, life is not pleasant. It is inextricably without issue. The only way to escape from it is by death and resurrection. I understand, therefore, better and better, the implacable necessity of the Christian solution which is indeed death, condemnation without appeal from the impossibilities of life and resurrection, that is

recommencement of life in a new and more favorable environment. Good Friday and Easter are certainly the most weighty philosophical facts which have taken place in the world's history. It is impossible to exist without actualizing them each day.

Is it not strange that we are the most at the moment when we feel ourselves the least, that our strength consists in our emptiness, and that the only perfume of life which we are fitted to exhale comes from our bruising? It seems to me that I knew these things formerly better than to-day. I have need to relearn and God sends me again to school, alas, to the *kindergarten* of His kingdom, me professor of theology according to the orders of the kingdoms of this world. What matter, provided I learn the salutary lesson!

God, Who is pleased to reveal His work to the weak and to children, has seen to it that the greatest and highest thing is the simplest and easiest. One can be pressed from all sides, overwhelmed by events, thrown hither and thither by the floods of life; one can be dragged where one does not wish to go, be driven into a corner by poignant situations and insoluble problems; one can be where one knows no more or understands no more, but one can always obey. All can become impossible save a single thing—the abdication of oneself and the surrender of oneself to the Divine will.

But it happens that this alone is important, the only decisive, the only necessary thing. All can close around us, but the door of heaven never closes. We open it the moment when we renounce self.

The world resembles now a volcano with its evil blazing flames, now a glacier seamed with gloomy and treacherous crevasses over which hangs the mournful shroud of the night's mist. Men march, but whither it seems our contemporaries know less and less. To precipice or summit is the same to them; all attracts and disgusts at the same time. O the blessed avalanche which will come and make a clean white place of this cohort of turpitudes in movement! When will it come? And what if it be already detached from some invisible slope, gliding silently towards a too vile humanity?

A single point stands out on this somber and bleeding horizon, a point bleeding and somber also, but with other darknesses and another blood—the Cross. *O Crux ave, spes unica!* How well I understand this cry of distress and consolation! But what difficulty to make it heard as a voice among the noises of earth! May at least our hearts ever utter it, to-day and always!

How different will the invisible world be from the visible when we shall see it! All our mountains will then be gulfs of perdition and all our precipices mountains of salvation. And all the orders of goodness will be reversed. Do you not believe that there is a Gospel which we have difficulty in reading in the Gospels and a Christ Whom we see only by glimpses in the revealed Christ? To read it and to see Him we must be at the center of things, and we now but grope about the periphery.

The more I reflect the more I am convinced that the current liberalism is Christianity without Christ, that is to say, without sin and redemption, that is without the foolishness which is the wisdom of God. It does not rive consciences and it does not save the world. Now do you not see that the world has now more need than ever of being saved, that more than ever consciences need to be torn and broken? It is a question of the most formidable revolution which can be attempted—the dethroning of the human *ego* and the enthroning of God in the soul. It is a question of dying in order to live. But how can you die, and how can you make die, apart from the Cross which alone slays sin by an absolute repentence and vivifies the sinner by burning love?

There is to-day in all religious circles an agitation of work and effort which is truly disquieting. Action, action, action, is preached and encouraged, no matter where and no matter how. All this conducts insensibly to I know not what "humanitism," as socially useless as spiritually sterile. Works multiply and in a few years are exhausted. One spends time, money, human life almost, without regard, and the result is next to nothing. It is man wishing to do himself the work of God. Not attaining to the quality of religious action he wishes to substitute quantity. And while Christians dissipate in this way the strength which they ought to employ in living, the world sneers and mocks. This is one reason more for yearning for the revival which alone can set things right and restore to the Christian life, lived spiritually and logically, its primacy, as against the vanity of action.

A single one truly converted, sanctified, witnessing by the Spirit is worth more than a crowd of disciples who have known Christ only after the flesh.

Conscience is the single living point in man, his single solid support, the single unfailing spring of vital energies. There can be life elsewhere, but it is intermediate, it is subject to all the fluctuations and all the intermittances, and it is extinguished with the old age of the blood. But here is life indeed, whose spontaneous play knows no limits and continues without end. Other faculties can be brilliant, and mag-

nificent; they can dazzle and seduce; but they are not indefinitely perfectible, they have no certain future, they become corrupted, exhausted, tarnished. How many miserable ends to rich beginnings, how many sterile careers, how many living deaths among our contemporaries, the secret cause of which is the gradual extinction of moral energies! From a large point of view the history of humanity is nothing else than the history of conscience —the history of its failures, of its degradations, of its shameless and prophetic griefs up to the day of the Incarnation, that of its relief, of its revelations, of its certitudes, after the human conscience found in that of Christ its supreme and normative expression. Conscience is the axis around which turn the destinies of the world. All work, all effort which diverges from it or denies it is, in spite of its temporary successes, condemned in advance. Every undertaking which bases itself on it has the future before it. Their very defeats are fecund, for from their ruins arise new attempts.

The Christian self-renunciation is temporary and pedagogic. Its end is not to despoil us, but to hierarchise the different functions of our being. The more I think, the more I examine myself and others, the more I am convinced that sin in us produces a disequilibrium of our faculties, that we are born in this disequilibrium and disorder, and that the Christian salvation in us manifests itself by the mastery of the conscience over the other faculties. In this way intelligence and feeling become no more master and rivals, but servitors of conscience. This, however, is not an affair of a day; it is a matter of a whole lifetime. God works in us by His Spirit and we ought to coöperate with Him by our will. For the Christian salvation is nothing else than the reconstruction of our personality upon the type of that of Jesus Christ. Hence the sovereign importance of the Person of Jesus Christ and of the contemplation of His Person across the Gospels. God does not save us by any magical act of His arbitrary grace, but in recreating us into that which we ought to be.

THE NORTHFIELD SCHOOLS: A RETROSPECT.

On December 22, 1899, D. L. Moody closed his earthly career. It is thus fourteen years since the work he entrusted to his associate trustees and their successors has been carried on without the inspiration of his personality and genius. It may be well, therefore, to review the soundness of the principles upon which he founded the educational work at Northfield, and discover how they have stood the test of time.

By some the view was held that a work so dependent upon a strong personality would essentially change when a board of trustees assumed the responsibilities previously met by such a character. Not a few, basing their predictions upon the experiences of other educational enterprises, expressed the belief that the financial basis would have to be modified to meet changing conditions, and this must result in the exclusion of students of limited means, thus altering the character of the student enrollment.

It is significant how great was the force of Mr. Moody's character, that he impressed his views upon his associates to the extent, that, after this lapse of time, they have steadfastly adhered to the principles he laid down. In no essential has Northfield Seminary or Mount Hermon modified its purpose or its methods, nor have the Summer Conferences altered the conditions which determine their platform.

In the matter of the object for which The Northfield Schools were founded, there is even a stricter adherence to meeting the needs of youths of limited means than formerly. An ever increasing number of applicants demands the greatest care in selecting those whose very need makes the strongest appeal for acceptance. The moneys originally expended to found the Schools, the gifts of buildings and equipment, and the yearly donations towards the maintenance of the work, have come from those whose sympathy was enlisted in behalf of a class whose means did not permit them to enjoy similar privileges elsewhere. This implies a trust which is recognized as binding, and each application for admission is scrutinized with utmost care. To-day The Northfield Schools are maintained *exclusively* for self-reliant, purposeful young men and women of limited means, who are ambitious to acquire an education. To this extent they are *exclusive*. They are *inclusive* to the extent that any youth of sound moral character is eligible, without respect to creed, race, or previous disadvantages.

That this object might be attained the Trustees have resolutely kept down the student charges. In the face of the steadily

NORTHFIELD SEMINARY

increasing cost of living this has been no easy task. In all directions the cost of maintenance has been upward, both on account of the larger student enrollment, the need of greater efficiency in the work to be accomplished, and the improvement of the necessary equipment. But still the student is required to pay only one half the sum which the board and tuition costs the management, or $60 a term, two of which constitute the academic year. Thus the principle enunciated by the Founder at the inception of the work is adhered to, and the purpose is still to help those who seek to help themselves by "meeting them half way." Self-reliance and independence are valuable assets in character, and to be carefully fostered.

Work, too, is a part of the Northfield *régime*. This has received careful attention, resulting in the development of courses in which what was formerly looked upon only as necessary drudgery has been supplemented by thorough instruction. Such, for example, is the case of household work at Northfield Seminary, which has for its basis a thorough course in domestic science. A well-equipped building has been erected with laboratories and lecture rooms for various departments. At Mount Hermon the agricultural department offers courses of study which have equipped men to take advance work in agricultural colleges or assume charge of farms with an intelligent appreciation of the most approved scientific methods. Further study is being given to this problem, in the hope that the work, which must necessarily be done by students, may, at the same time, have an educational value, as well as contribute to the moral discipline and the inculcating of habits of industry.

But that which was fundamental in the mind of the Founder was the development of character. To this end The Northfield Schools were established upon a Christian basis. In no respect does this signify that those who apply for admission are subjected to a creedal test, or that preference is given on a basis of assent to Christian doctrine. In recent years there have been representatives in the Schools from homes of every variety of belief, or no belief, and a devout Mohammedan not long since dis-

STUDENTS OF

STUDENTS, 1913.

carded his Koran to embrace Christianity while a student at Mount Hermon.

At the same time the members of the faculty are chosen from those who are in hearty sympathy with that which is felt to be the most essential in a human heart, a personal allegiance to Jesus Christ. There is cherished on the part of teachers and officers the prayer of the Founder, that "in all things Christ may have the preëminence," both in the work of the Schools as such, and also in each individual heart. With this deep conviction it is essential that the faculties of the Schools shall be men and women whose personal allegiance to Christ is outspoken and loyal.

And here it may be well to refer to the Summer Conferences. Every year there gather to Northfield various classes of people, each of which has sessions to meet its special needs. The first to come are college men. They have Bible classes and large public gatherings, addressed by men whose experience has enabled them to deal with the needs of youth. Next come young ladies from school, or those who having graduated and entered the social life in their community, desire to become efficient in helping others. Later there assemble women representatives of Home and Foreign Missionary Societies and Sunday school organizations. These gatherings occupy the month of July each season. An assemblage more general in character, and the oldest in origin, as well as the most largely attended, is held during the first fortnight in August. Christian workers, both clerical and lay, representing a wide geographical area and nearly every denomination, find here a common bond of sympathy in their acceptance of evangelical truth.

The term "evangelical truth" is interpreted in the simplest terms, as the acceptance of the Deity of Christ, the efficacy of Atonement in His sacrificial death, and the final authority of the Bible in all questions of doctrine and conduct. This is felt to be the irreducible minimum of an evangelical platform, and no one is invited either to speak at the Northfield Conferences or to serve upon the faculties of The Northfield Schools, who is not in cordial accord with at least this creedal statement. Doubt-

MOUNT HERMON, 1913.

less there are many views which are not shared alike by all teachers and speakers, for they represent every evangelical denomination. But in this respect they are united, and to this position The Northfield Schools have stood pledged from the first, and stand pledged to-day.

Having stated the continued allegiance of the trustees of The Northfield Schools to the principles for which they have stood since their inception, it will be of interest to note the progress achieved during the past fourteen years.

In enrollment the Schools have doubled. The year closing July 31, 1899, had an aggregate student attendance of 875; the year closing July 31, 1913, the aggregate enrollment was 1544. It is significant to note the material progress in the equipment and endowment of the work. Comparing the report for the year closing July 31, 1899, with that for the year closing July 31, 1913, there is shown an increase in value of the combined permanent equipment, including real estate and buildings, of Northfield Seminary and Mount Hermon, from $800,239.92 at the earlier period, to $2,274,965.15, at the present time. During the same years the endowment has increased from $554,922.10 to $1,251,-644.80. During this time the number enrolled in the Schools has increased from 5676 to 13,375 and a total of 1311 have completed the full course of study and graduated.

Of those who have been unable to remain to complete their studies, thousands are leading useful lives and testify to the benefits derived from their life at Northfield, resulting in greater efficiency in their work, which otherwise they would not have attained. From the very nature of the conditions of life and the age of many of the students, who, from lack of earlier opportunity, were advanced in years when coming to Northfield to resume studies—interrupted ofttimes through some misfortune in their homes, and the necessity of beginning in elementary branches—the disproportionate number of those who do not graduate may be readily understood.

Another development of recent years is seen in the large increase of the number who annually contribute to the maintenance of the Schools. There is no record of the exact number of contributions to this object fourteen years ago, but it was not in excess of 250. Last year there were over 4000 individual gifts received by the Treasurer. Of these 1370 were in sums of $5.00 or less. Many contributions were for $10 and the largest individual contribution was $4500.

Herein lies one of the encouraging features of the work for the future. Many who are unable to contribute in larger sums, owing to their dependence upon small incomes for their support, will doubtless provide in their wills for the work in which their sympathy is enlisted, and for which they would gladly do more if able.

The future of The Northfield Schools will be provided for, we believe, by those who sympathize with the object of the Founder in seeking to provide opportunities for a large class of earnest young men and women who desire an education. Who also believe that a Christian education is the highest type of culture and the greatest safeguard for the future of America. To meet the forces which are arrayed against the customs and traditions of Christian America there is need of a strong body of young men and young women imbued with high principles and disciplined in habits of industry and having withal true Christian ideals. To the training of this class The Northfield Schools apply their resources.

The past fourteen years have demonstrated the loyalty of the Trustees, to whom Mr. Moody entrusted the work at Northfield, to continue these Schools upon the principles upon which they were established. The term of probation has been passed, and it remains for the future to demonstrate how far their ministry is to expand. With the 1200 students now enrolled, each paying half the actual cost of tuition, there is needed annually a sum of $100,000 in excess of all income from present endowment. To insure this sum for the future, an increased endowment of $2,500,000 is immediately needed. In this way the officers of the Schools may apply themselves to broadening the scope of the work and thus reach an increasing number of worthy young people. To relieve them of the necessity of raising a large sum each year for current expenses would enable them to provide for the thousand applicants who are now turned away for lack of sufficient accommodations.

THE GOSPEL IN GREECE, AND KALOPOTHAKES ITS MODERN APOSTLE.

Rev. Thomas Verner Moore, D. D.

ATHENS. THE AREOPAGUS (MARS' HILL).

III.

In forming his plans, Kalopothakes displayed a wisdom equal to his courage and faith. He saw clearly, for one thing, as the earlier reformers in the Western Church learned by experience, that it was useless to attempt to reform the Church from within, through the influence of her own clergy; but that this must be accomplished by establishing among the people themselves a church upon the model of New Testament faith and order, which should serve as the means of awakening a vital religion in the bosom of the nation. Being the only educated Greek of avowedly evangelical persuasion in the country, he also perceived where lay the only instrument with which he could hope to make a beginning.

This instrument was the press. The constitution of Greece provided for full liberty of the press. Accordingly as early as 1851, when still a student, Kalopothakes had conceived the idea of employing this powerful agency in reforming the Church. And he not only began with the press, but he continued to use it in enlarging measure until his death.

His first attempt was a little weekly paper entitled *Star of the East.* Through the help of friends in the United States he had returned to Greece with the materials for printing the first year's issue, and the promise of some help for the second year. This little paper was openly devoted to the cause of religious liberty and of evangelical truth. It appeared at once, and for years afterwards, with its banner displayed in bold type on the title page:

"The Church of our Fathers is in need of reform: this can be effected only by the pure and unadulterated Gospel."

The venture was a bold one. Kalopothakes was without capital, save the slender supply just mentioned. The paper was without a subscription list or even a constituency to which to appeal. In all the city there were but two other avowed evangelical Christians—a humble cap maker and a printer. No firm in Athens would even print the paper. Doctor Kalopothakes set up a press of his own, the evangelical printer helped him get out the paper, and he appealed to the public for readers.

The first issue, with its bold motto, and under the name of one whose evangelical views were well known even during his student days, was greeted with a storm of condemnation, abuse and persecution. Appeals were made to government and Holy Synod to suppress it. Failing in this, on account of the constitutional protection, other means of suppression were adopted. He was denounced and slandered in the press; he was ostracized socially; he was exposed to mob violence without police protection, and left to take care of himself as best he could.

In spite of all, however, the paper won its way, secured subscribers among the Orthodox Greeks, and abides to this day.

His next instrument was the printed Scriptures. The year after the *Star* was begun, he accepted the agency of the British and Foreign Bible Society for Greece, with the express stipulation that it should not interfere with his evangelistic work. He thus obtained not only a means of livelihood, but also a new and mighty instrument in the shape of an abundant supply of Bibles. This he was not slow to use, though in the face of fresh persecution. His predecessor in this office had been afraid to expose Bibles for sale publicly in his store. Doctor Kalopothakes opened a depot on one of the main streets of Athens and established others in the provincial towns. No colporteurs dared to go out to distribute Bibles in the vernacular Greek. Doctor Kalopothakes went out himself. Once he nearly met with death by stoning in the town of Livadia in Bœotia; but the mayor, a former schoolmate, rescued him and so turned the tide of prejudice that he sold his entire stock of Bibles before leaving the town. He linked up his two press instruments into one. He used the pages of the *Star* to call attention to the Scriptures, and to promote their reading and circulation. He induced other colporteurs to go into the field. For forty-five years he continued this work, acting for a while also for the American Bible Society. In this way over 300,000 copies of the Bible or portions thereof have been distributed under his direction in Greece, Epirus and Crete.

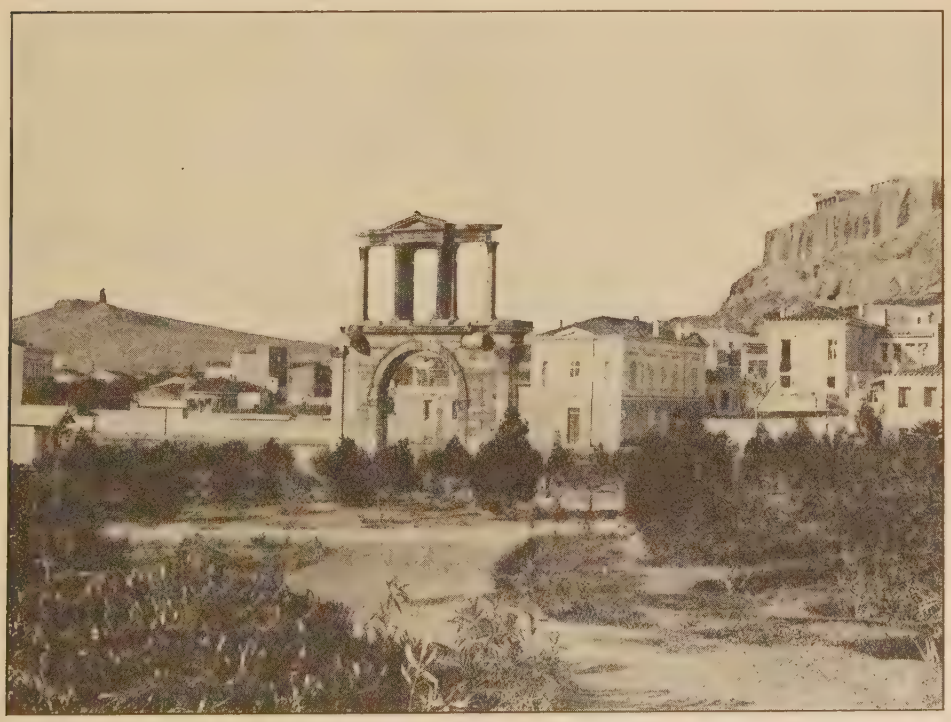
He soon added a third to these two uses of the press. Feeling the need, not only of distributing the Bible, but also of literature which should expound and enforce its teachings, he began the publication of tracts. In this work he was materially aided by the Religious Tract Society of London, in the shape of grants of books, papers, and electrotypes, as well as of money. He never traveled without a supply of this literature. He added to this also the translation of larger works: "The Pilgrim's Progress," Baxter's "Saints' Rest," Butler's "Analogy," Hodge's "Outlines of Theology," and several other books, besides the publication of volumes of his own sermons. Thus he created the first nucleus of a Christian literature in modern Greek.

His fourth attempt to use the press came as the result of a failure in another line. He early saw the strategic importance of the child. Accordingly in 1860 he opened a Sunday school in his own house. Such a thing had never been heard of in Greece; and the first Sunday a large number of children assembled. But the Greek metropolitan learning of it ordered the school closed, as being a Protestant instrument for proselyting, which is forbidden under Greek law to this day. When the school assembled for its eighth session, the room was invaded by a band of roughs organized by the ecclesiastical party. Armed with clubs they so terrorized the pupils by threats and yells, that Orthodox parents thereafter were afraid to send their children back. The school was thenceforth attended only by children of Protestants. It bore some fruit, however, beyond the evangelical community. For several gymnasium teachers of the Ortho-

dox faith, coming from curiosity, determined to introduce the same agency, minus the hymns, into one of their own churches.

But he did not abandon his thought of reaching the young with the Gospel. Turning again to the press, he, eight years later, began the publication of an illustrated monthly—*The Child's Paper.* He conducted this with characteristic skill. To make it attractive, he used illustrations and interesting and useful reading matter of a general sort. But every issue contained questions and puzzles on Bible topics, calculated to excite curiosity and so to lead to the purchase and reading of the Scriptures. All this was another novelty in Greece, and the little paper quickly rose to great popularity and influence, attaining a circulation the first year of one thousand, and later of over eight thousand, subscribers. It reached not only the children, but their parents as well, especially the mothers, and so became a family paper. It is a vivid commentary upon the difficulties of his work, inherent in Greek social conditions, especially in the poverty of the people, when we learn, that although the price of the paper was only twenty cents a year, he was obliged to abandon its publication in 1894 because the tariff then put upon the glazed paper used for its illustrations would have necessitated raising the subscription rate to the prohibitory price of *forty cents a year!* Its influence, however, during its career of twenty-six years, can never be measured. As Doctor Kalopothakes traveled in later years through Greece and Turkey, grown men and women often accosted him, when they found who he was, and speaking of *The Child's Paper* assured him of the pleasure and profit they had derived when children from its pages. Up to the end of his life he was receiving requests for full sets of the back issues.

Thus the wisdom of Doctor Kalopothakes' early decision—to rely first upon the press in his attempts to introduce evangelical truth into Greece—was fully vindicated in actual experience. It gave a wide



Athens. Arch of Hadrian, and Acropolis in Background.

(The Greek Evangelical Church stands directly behind the Arch of Hadrian.)

scope to his work, a deep inward reach into circles inaccessible to the spoken word, and a permanence not otherwise possible. Whatever may be the future of the Evangelical Church itself, the two hundred printed books and tracts which he has translated or composed, more than a million copies of which have been distributed, and the three hundred thousand Bibles or portions of Bibles, which he has disseminated, will continue their activity, like hidden seed.

The Greek Evangelical Synod, the outgrowth of his work, is to-day distributing among the Greeks in our own land thousands of tracts. During the year 1910 one thousand were given out in Boston and nearly twenty-five hundred in Chicago. And in a report of the Evangelical Church work written a few months before his death, he tells of the increasing number of requests for the Scriptures and for tracts coming from various parts of Greece, particularly the Cyclades, and sent by peasants, schoolmasters, telegraph operators and other minor officials. And he adds:

"We have thus fresh proof of the fact, so often attested, that in Greece the Press, even more than the Pulpit, is the most powerful weapon which the evangelical cause possesses, wherewith to combat error and propagate a knowledge of the truth as it is in Jesus."

IV.

While Doctor Kalopothakes gave his attention mainly to this work through the press, yet he did not omit oral attempts to propagate the truth, nor did he overlook the necessity of organization for the conservation of the fruits of his labor, as these appeared. Some preaching necessarily accompanied his distribution of Christian literature. He also early held meetings in private houses for prayer and Bible study. But up to the year 1864 these were only incidental to his other work. When, however, in that year, Doctor King discontinued holding regular Protestant services in his house in Athens, Doctor Kalopothakes began them in a large upper room in his own house, and there, in alternation with the Rev. George Constantine, the second native Greek to enter the Protestant ministry, began to preach regularly. From this time to his death, preaching and pastoral work were a regular part of his activity.

THE GREEK EVANGELICAL CHURCH IN ATHENS, AND DR. KALOPOTHAKES' HOUSE.

Thus the nucleus for a little Protestant community slowly formed. In 1870, Doctor Kalopothakes purchased with his own money a valuable site for a church opposite the Arch of Hadrian, although not without again encountering great opposition. With the aid of friends a building was erected, the lower part and one side of which was Doctor Kalopothakes' home, the upper part the church. Here services were begun in 1871, and here in 1873 was formally organized the first native evangelical congregation in Greece. Until 1894, Doctor Kalopothakes was its pastor. In that year he resigned in order to give himself more fully to the larger work of the Synod.

By the year 1886, three more evangelical churches having been founded, these were united into the Greek Evangelical Synod. Subsequently two more were added.

With the organization of the Synod, it may be said that Doctor Kalopothakes saw the work, which he had started out to accomplish more than thirty years before, beginning to take permanent form. This was, to use his own expressions, to plant in the heart of Hellenism native, independent, self-supporting churches on the New Testament model, which should prove to the national Church a lasting source of reform from without, so that this ancient Church, returning to her early Apostolic fervor and to the simplicity of the pure Gospel of Jesus Christ, might become in God's providence the means of evangelizing the other nations of the Levant.

(TO BE CONTINUED.)

"TRAVELING ON TO GLORY."

Dr. Northcote Deck.

Under the palm leaf veranda of the Nongasila Mission House in Malaita, I was reading and resting, after an arduous voyage up the stormy east coast, "coming apart a while" after the rush. Cocoanuts reached the sky above the house. Between their slender stems our Mission vessel, *Evangel,* could be seen close to shore. She was lying at anchor, mirrored on the glassy water motionless as "a painted ship upon a painted ocean."

Half a mile away the mainland rose gradually to high far-off mountains upon whose spurs and slopes the smoke rose, curling from the camps of cannibals.

It was late afternoon. A native strolled down to the leaf shed where the cutter lay housed, or on to the tiny pier jutting out from the dazzling beach. Except for these all was quiet, at rest.

A few feet away from the high raised veranda stood a square iron tank; then came the smooth green grass between the palm stems—bounded next the beach by a low coral wall. The still of evening was in the air.

Then I became aware of someone stealthily climbing up on to the tank—a small brown object, then another and another, till when I turned, upon the tank was a pyramid of small children, girls up to ten years of age. They had come to watch the strange white man. Being discovered they made as if to vanish, so I turned away, apparently not having seen them, and read on in silence.

Presently one of them timorously began to sing, and gradually the others joined in, keeping time by beating softly upon the tank. They sang to native tunes, quaint and barbaric; sometimes to hymn tunes, adapted and variegated. They sang of their life, innocent or careless; sang of the daily happenings, the joys and the trials; of ancient legends and present beliefs—all this in the language. At last they paused. Then came this unexpected chorus in English:

"On, on, on, I am traveling on,
On to Glory. On to Glory!
I have left the ways of sin
That I long had wandered in
And I'm traveling on the way, the way
to Glory!"

A Nongasila Child.

Was it a dream? Where did they learn the words and the tune? What "glory" was this of which they sang? Somehow it was strangely moving. There was a lilt, a rhythm, an abandon, as their fair childish bodies swayed in unison with the song. Can you not hear it? "On, on, on; on to Glory." Can you not see their glistening bodies and charming faces. Truly, I thought, they know not what they do—seeing, they see not; singing, they understand not.

I asked about them afterwards and heard somewhat of their story.

Healthy little animals; thinking little, and caring less, about the afterwards! Living mostly in the present! That day a red-letter day when they caught an extra large crab to eat, or got, by good fortune, half a stick of tobacco to smoke!

No! they knew little of theology—the knowledge of God. But somehow they found the news the missionary brought was good hearing, and unconsciously felt themselves drawn to this good Friend the missionary spoke about. This Friend (was it not strange?) Whom they could not see,

nor hope to see down here; Whom, stranger still, not even the missionary had seen, but Who seemed so dear to her ("whom having not seen we love"). Who ever heard of liking someone you had never seen? Truly white people were strange, and their ways past finding out. Of course, the Akalos were different. You did not know them nor like them. You only feared them and tried to stop them striking you with sickness, by killing pigs to them.

So their thoughts ran on the white people and the story they told. And they liked to sing these words and so they urged themselves "On, on, on," with rattle of bracelets and beating of hands, towards that "glory which is to be revealed," of which they knew so little.

A year passed by. Once they had seemed really anxious to learn. Now the novelty had worn off. Sometimes their parents held them back from school. But worse than all, sin was becoming stamped on their faces, as living in the cesspool of heathenism they learned too much. Once they seemed really hungry, but they had eaten the bitter fruit of sin; really thirsty, and they had drunk that which satisfies not, and "Traveling on to Glory" seemed a satire on their lives.

But the missionaries had sown better than they knew. They had to learn to wait and to pray and wait again, as the people, young and old, became hardened and callous and the assault seemed to have failed. But as they had their Master's promise that *"doubtless"* they should come again bearing sheaves, so now "in due time," the harvest is ripening and being reaped.

One such as these trusted the Saviour when last I was there. Scores of others are drawing near to "the place which is called Calvary." While as the result of ten years' mission work in the Solomons we praise God that many hundreds of these dark and graceful people now are truly "Traveling on to Glory."

This is a simple record of God's faithfulness, that he who prays may know and knowing he may pray again.

Aola, Solomon Islands.

"SO THEY TOOK THE MONEY."

Dan Crawford.

"They gave large money. . . . . So they took the money." Matt. xxviii. 12, 15.

Nay, they did more. "They took the money, and *did as they were taught."* Now there is point in these words undoubtedly; but there is far more point in their context. For here, at the end of Matthew, the Gospel record is closing and the Gospel preaching is beginning. Now the above words occur, not merely in Matthew's last chapter, but also *hard before* Christ's last command. There is a transition here far too abrupt not to be intentional. Here is Satan propagating *The Lie,* and here, too, is the Christ propagating *The Truth.* Here is Satan's great money method of propaganda unveiled before us; here, too, the Christ's.

"Large money" is the devil's way of running things. Of and from and unto hell is the dark, dirty saying: "Every man has his price!" They are small men, but they get big money. And the smaller the man the bigger bulks the money.

Satan seems sure of one thing, that money will do what he wants. Had he not specifically hired Apostle No. 12 for a stated sum? And why not a batch of Cæsar's men?

I.

Let us now contrast these two commissions, for—curiously—where the Church has only seen one commission, there are, in reality, two. A glance shows us the deep subtlety of it all. Here in sharp juxtaposition we see The Lie and also The Truth.

Watch, I say, these rival Missions with their rival methods.

The Christ ordains that they must do all things whatsoever He has commanded them. The Liar claims a like obedience,

for they *"did as they were taught."* The Christ proclaims the promise that He will personally back all His servants, saying: "Lo, I (*even* I, emphatic) am with you alway." The Liar likewise saith to his devotees: "Do the deed. Sow the sinful seed, 'and if this come to the governor's ears,' lo! *we will stand by you alway."*

The Christ, by way of a salary, giveth them not mere money (no mention of it even!) but He gives them Himself. *"I'm your salary!"* The Liar lures them on with "large money," for it is a large lie. Large? Yes! but Christ went farther and gave, not mere money, but Himself.

II.

Look closely now at this Resurrection-lie, and see if it is not the head and front of all Satan's offending. For the Resurrection is Heaven's *all,* even as it is the Church's breath of life. Look, too, at this salaried lie, as to its actual words. Saith Satan, in effect: "Say ye, His disciples . . . . *stole him away.* . . . . And if this come to the governor's ears, I will stand by you, I will not desert you!" "So they took the money and did as they were taught."

O love of money, verily thou art the root of all evil for what is the quintessence of all evil if not the denial of the resurrection? A cash-down lie!

Is there nothing suggestive, I ask, in the fact that Christ commissions His church to *go thousands of miles and yet never hints about the needed money en route?* Passage money for thousands of saints going thousands of miles is easily involved in this commission: Go *ye* into *all* the world! I repeat this "ye" means many, many men; this "all" means many, many miles. Yes, and this "ye" *plus* that "all" means many, many millions of money! Yet He *never even mentions* mere money in the concise context where Satan in his lie-commission makes money! money! loom so large. O give me the Christ for Divine methods in His Divine service!

Then does He ignore the whole question of money? Nay! there is no question at all about it, for the less is included in the greater. "Go ye," saith this living, loving Lord, "and lo! I am with you to *run the whole concern and pay all the bills."* Conceive (if you dare!) of God, the Multi-Millionaire, launching a propaganda and then failing to back it in the money matter. If He alone can say: "The silver and the gold is mine," then why mention mere money when He Who has it all says: "Lo, I am with you!"

Of course, the salary was a large one. "They gave *large* money unto the soldiers." The Resurrection was Satan's extremity; hence this large money for a large work. True, there are hundreds the broad world over who do a large enough work for Satan without receiving a large wage. Man's extremity is the hour of Satan's parsimony. Satan's bounty ever tells of his own extremity.

Take, for example, the daring attack upon our Lord in the wilderness. There Satan reckoned upon the Son of Man's extremity; yes, reckoned that mere creature hunger would eventuate in capitulation. But God knoweth no extremity, nor God's Man either. Yet note the fact and tremble. Satan tempted *even the Son of God with a crust of bread!*

The "large money" was for a large work, and see how well they worked. Alas, how well men labor for him who labors not for them! Saith Matthew: "They did as they were taught: and this saying is commonly reported . . . . *to this day."* Here then we behold Zeal on a salary—prepaid, too, according to the words of the Lord Jesus: "They *have* their reward." What a tragedy you can have when an apostate pew captures an orthodox pulpit and vulgarly gags the preacher! "We pay, therefore we call the tune," is the diabolic dictum! They opened their hand and the "large money" went into it. Then they opened their mouths and rammed down the lie! "So they took the money, and did as they were taught."

III.

Look now in conclusion at this Resurrection-lie and see how unerringly Christ combats same.

Saith the Liar: *"Say, they stole him away."* Saith the Truth: "Lo! I (*even* I, emphatic) am with you, *in person,* to give this lie its death-blow."

Saith the Liar: *"Say, they stole him*

away." Saith the Truth: "This will shame even the Devil: Me? they could not steal Me away, *for lo! I am with you in person* to nail down the Resurrection-lie—yes! nail it down with the Resurrection-truth of my Real Presence with you"!

Ah! heart of mine, how often thou forgettest that the Resurrection is not a mere event in history, but a Person! Not a creed about Christ: it *is the* Christ. Did He not say, "I *am* the resurrection" to Martha, long before the event of that name occurred? Nay, not mere windy word-wrangling can settle this subject. He can only treat this lie the way many a good man has to meet a dark, dirty lie against his own private honor. He must not talk it down: *he must live it down.* And as Christ's, so the Christ. He *is* with us in peerless, powerful Person to *live down* the Jewish lie about His resurrection.

And now for the last word. Shall we venture now to deny that here, in such abrupt contrast, there is no significance in Christ's absolutely ignoring the word *money* in His last command? In Satan's propaganda it is the word that ever bulks so largely. But for that there would have been no need for Matthew's pathetic phrase: "Then the *eleven* disciples"—the unity of the twelve broken by the god Mammon! Moreover, the mournful declension of this Judas—seceding, too, on such a poor wage as from £3 to £4—surely indicates what a poor earthly store was theirs who had treasure in Heaven. No big-salaried preachers in Christ's day! We have improved on that and may be reproved for that. "Silver and gold have I none," said Peter; "but such as I have, give I thee." *"But such as I have?"* "Yes, Peter, thou hast the living, loyal Lord Who not only pays your way, but *presences* your way. And His pay *is* His presence! "And they went forth and preached everywhere, the Lord working with them."

ROMANS VIII. 31-39: A STUDY OF THE BACKGROUND.*

V.

Rev. John A. Hutton, M. A.

"Nor life."

If we were always true to what we know about ourselves in our own best hours, we should be more afraid of life than of death; in the sense, I mean, that we should be more on guard against the tendency of life to separate us from Christ and to interrupt the highest communions of the Spirit. Whatever hard things we may say about death as it appears when it comes close to ourselves, one thing we cannot deny: it brings us face to face with reality. Death delivers us from the confusion and incubus of a thousand petty cares. The very thought of death draws in the slackness of our souls, and puts us upon the strain, making us, it may be for the first time, capable of responding to the holier prospects and requirements. The shadow of death takes all commonness out of the soul. One perceives a kind of aristocracy in the bearing and in the tone of voice of one who has been deeply bereaved. And it is an old observation that a certain kingliness of aspect descends upon the faces of the dead: so that we who are still alive acknowledge that something has come to them which makes us inferior.

Far from death, and the things which accompany death, separating us from that world which lies beyond our sense-experience, nothing has such power to purify the soul and fill the empty space with God. Jacob and Esau—two brothers, separated for long years, the heart of the one bitter for revenge, the heart of the other trembling with fear—coming together again in friendliness over their father's grave, helping each other to lay the old man's body

* Delivered at the Northfield General Conference of Christian Workers, August, 1913.

in its last resting-place: that is a parable of the proper function of death in life.

"O earth, so full of dreary noises!
O men, with wailing in your voices!
O delvèd gold, the wailers heap!
O strife, O curse, that o'er it fall!
God strikes a silence through you all,
And giveth His belovèd sleep."

We cannot say whether it was such an idea that flashed through the mind of Saint Paul as he poured himself out in this passage—the idea that the thing we are to be on guard against, as having the greater power to alienate our soul from its greatness, is not death, but life. We cannot say that that is what he intended; but, on the other hand, we cannot say that he did not intend that. Great words, deep words, words that rise out of the depths of a whole life, always convey more than their first or precise meaning. They mean everything that they may mean to hearts which have come within sight of their depth.

Certain it is, that it is not the deep things of human experience, but the shallow things, which have the most disastrous influence upon the soul. All through his long career man, on the whole, has borne honorably the inevitable facts. He has found within himself and in God resources with which to quiet himself in prospect of his own departure from this world. This may have happened to him, because, confronted with something which, like death, is inevitable, he has ceased even to try to sustain himself; whereupon, leaning back in his weakness, he has come upon some hidden alleviation of nature, or, as we should state the matter in our warmer and more logical speech, he has come upon the "everlasting arms" of God.

Certainly it is a fact worth pondering that we all of us do better face to face with the big things than with the little things. We are greater when we bend under a burden than when we are still quarreling with some mere care. Thus it often happens that we are most thoroughly made free from cares, not by a wind from God cleansing our sky, but by a wind from God filling our sky with overhanging, thunderous, electric clouds, beneath which the cares that a moment before had seemed so important, hide themselves in a kind of shame. A drowning man is not aware that he is getting wet; for when a man is getting wet, it is his comfort that is being invaded, whereas in drowning a man is fighting for his life. We might go so far as to say that the only remedy for the smaller evils of existence is to feel, in fact or in imagination, the threat of some deeper and more ultimate evil.

There is more danger of atheism in the management of the little things of life than in the management of the deep things. In the management of the smaller things, we imagine that we are sufficient for ourselves; and, therefore, we become harassed, moody, liable to a thousand fears; whereas, in presence of the great things, the inevitable things, the ultimate human things of life and death, we know, and we acknowledge, that we are not sufficient, that unless God be with us, there is no hope; and in such a moment before we know where we are, the soul within us, which is always ready to go further than the strict evidence, has already reached the heart of the whole matter, declaring to itself that if God be with us, all is well.

But the question "Shall life separate us from the love of Christ?" must have had for Christians of the first century a quite definite meaning and one free from subtlety or over-refinement. Let me try to say what I think the meaning would be for those who first heard these glowing words.

One day, as we are going about at our work, or traveling, or looking out of our window in an idle moment, our eye may fall upon someone doing something which is evidently his daily occupation; and we suddenly ask ourselves: How is it possible for anyone who must do such a thing day in and day out, year in and year out, to keep his soul alive? For it sometimes comes home to us with a force which brings us to a standstill, on what innumerable lives of obscure monotony—to say no more—the fabric of our own personal comfort is sustained! And no good man will permit himself to escape from that moral uneasiness until he has convinced himself, first, that he honors those nameless victims of civilization, and, second, that he also is doing something with the spirit of the Cross in it.

I say, a day comes when our eye falls upon some person, meanly engaged, occupied in some task for the sake of his or her livelihood, so exacting, so petty, or so monotonous, that we wonder how any flower of the spirit, of the imagination and affections, can bud or blossom on such a soil and in such sunlessness. Some time ago I was passing through a huge factory, and there, amidst heat and the clanging of machinery, I saw a man punching holes with a hammer. Stroke upon stroke, stroke upon stroke, his arm rose and fell. I watched him for some time, but there was no variation, no need, it would appear, for any further mental resource on his part. That is his work by the hour and the day and the year,—until, I suppose, his hand becomes faulty, and he has to stand aside. I know it is a very mild illustration of the kind of life that countless thousands must meanwhile lead.

Here and always, we must, of course, remember that the heart knoweth its own joy, as well as its own sore; and one who merely looks on is disqualified from pronouncing on the things that may be happening beneath the surface in any other life. We must take care lest our pity for our fellow men become really disrespect and contempt for the soul within them. It may very well be that the life which we lead in the world is quite as hardening, quite as ruinous to the imagination and spirit, quite as pitiable from the standpoint of the soul, as that other's work which we shrink from because it is mean and haunted by poverty. Indeed, we must take care, in our expressions of idle pity, that we do not simply betray our own essential worldliness, speaking as though happiness and the life of the soul were altogether dependent upon material conditions, denying to a human being the power to transform, and triumph over, conditions by the force and joy of his spirit. When you or I feel a wave of shame and pity for the hard lot of any of our fellows, let us see that it is, first of all, an active passion and no mere reaction of personal distaste and self-satisfaction: and second, that it is free from the taint of contempt for the soul in others and for its amazing and inexhaustible resources. For it may very well be that there is a point of view, and this nearer to the mind of God, in which things are seen in a totally different perspective, and apprized on a totally different scheme of values, where those whom we count first are last, and those whom we count last are first.

It is not to be wondered at, however, that in an age like our own, so rich in material things, the sense of the resource and cunning which dwell within human souls for finding always a basis of joy, should have almost died within us, so that our philanthropy, and sometimes our very religious interest in the poor and outcast, is vitiated by a veiled contempt and disregard of the soul within them: as though life, with its merely external conditions, could after all separate men "from the love of God which is in Christ Jesus our Lord." We are all too ready to-day to forget the power of love, of imagination, of moral ambition, of faith, of prayer to pierce the gloom and monotony of circumstance, and to recover for life that soul on which through all the ages man has mounted up on wings, or has run without weariness, or, in the steepest places, has walked without fainting by the way.

Still, when all is said, there are certain conditions which more than others dispose such as are under them to think in a mean way about themselves and to lose heart. There are always those—and, in a complicated and heedless civilization, they must be a great host—who, unless they have an exquisite faith, might well suppose that life, the kind of life they must daily lead, had cut them off, or was slowly shutting them out, from any freedom of the spirit, from any personal initiative or high communion. And, indeed, apart from our faith that we have a private life within the love of God, apart from our faith that God cares for us one by one, with all that that implies and shall lead to, what are we better, any of us, than so many conscript soldiers, so many victims and prisoners of life? But this was a thought which might with much reason come over the minds of the first Christians. They were for the most part slaves. All the old civilizations rested upon a basis of slavery.

Now the thing that makes slavery intolerable to Christian minds is not simply the physical hardship that accompanies it.

What makes slavery—and if the same can be said of any existing social arrangement, then it also is contrary to the mind of Christ and must go—what makes slavery obnoxious to Christian minds is that it disposes its victims to accept as the truth *their own sense of worthlessness.*

But what had those first Christians wherewith to overcome within themselves this sense of worthlessness? They had the wonderful knowledge that Jesus Christ had thought them worthy: He had given Himself for them. We cannot to-day even imagine the thrill of self-respect, of self-recovery, which would run through their veins like fire, to read or to hear such words as: "Who, being in the form of God, ... humbled himself, and took upon himself the form of a slave."

Shall *life* separate us from the love of Christ? Shall it put us away from Christ that we are poor? For our sakes, He became poor, that we through His poverty might become rich! Nay, then, far from life, our life—so poor, so friendless, so difficult, so obscure—separating us from the love of God, what if the truth rather be that it is just such a life as ours, and only such a life in spirit, that can maintain within souls the tenderness and humility and passion of necessity which unite us to our blessed Lord in faith and hope and love!

(To be Continued.)

EDITOR'S CORRESPONDENCE.

Government House,
Pago Pago, American Samoa.

Mr. Moody,
Northfield, Mass.

Sir:

It has been suggested that I write you concerning the **need of teachers in Samoa.**

English speaking instructors are very much needed here, but there are unfortunately no funds available for salaries, etc. So far the National Government has not contributed to the education of the Samoan. Our local Island Government maintains two schools in the island of Tutuila in villages about fifteen miles apart. One school is under the direction of a young and efficient American teacher, the other is under the direction of the Marist Brothers. Both of these schools are doing good work, but they are of necessity restricted in the number of children who can attend, and therefore fail to reach the greater portion of the children in the Island.

The London Missionary Society has a school for boys at Leone, and a school for girls at Atauloma, distant two miles, but, as far as known, practically no English is taught. The eastern islands of American Samoa, consisting of three islands, have no white teacher, nor is English taught. These islands have a population of about 2600.

The native children are extremely intelligent and very quick in learning English if given an opportunity, and the whole Samoan people have proved most loyal and apt American subjects.

As there are excellent possibilities of doing a great and good work in these Islands, with a population of approximately eight thousand, I write to enquire if you can suggest any way by which our good and philanthropically inclined people at home may become interested in the natives of American Samoa in a way that would produce practical results in their betterment.

Sincerely,

C. D. Sloan,
Governor.

Siasconset, Mass.

Editor of Record of Christian Work,
East Northfield, Mass.

Dear Sir:

I was deeply touched upon reading your article in the November issue, entitled **"Whithersoever Thou Goest."** I was reminded of my own experience while returning from the West about six months ago. Arriving in Detroit at a late hour I was unable to secure lodging in the Y. W. C. A., so was obliged to resort to the nearest hotel, which happened to be a rather expensive one. On reaching my room I felt depressed and very much alone (except of course that our Father is ever with us), when, at the right hand further corner of the dresser, I espied the Bible. How comforted I felt! And though it was two o'clock a.m., and my large Bible was packed in my trunk at the station, I was able to read a few verses of God's Holy Word before retiring. . . . .

Respectfully yours,

RECEIPTS FOR DECEMBER.

Central Africa. Dan Crawford's Work In:

7478	$ 5 00
7481	3 80
7486	335 36
7487	10 00
7488	5 00
7492	50 00
7496	5 00
7497	5 00
7522	50 00
7523	50 00
7534	50 00
7535	500 50
7537	2 00
7547	25 00
7550	186 76
7561	7 00
7562	3 00
7567	100 00
7571	10 00
7573	101 66
7574	69 10
7579	42 77
7580	15 00
7584	5 00
7589	5 00
7590	58 86
7594	1 00
7598	105 03
7599	100 00
7601	70 00
7604	50 00
7605	50 00
7606	20 00
7607	70 22
7608	12 71
7611	2 00
7624	1 00
7625	32 70
7630	142 00
	$2357 47

China Inland Mission:

7594	$ 1 00

Labrador. Dr. Grenfell's Work In:

7508	$ 10 00

Lepers of Siam. Dr. McKean's Work Among The:

7533	$ 100 00

New Hebrides. Dr. Paton's Work In The:

7548	$ 30 00
7594	1 00
	$ 31 00

Record of Christian Work (Free Distribution):

7472	$ 1 00
7473	2 50
7474	2 00
7475	1 00
7476	1 00
7477	6 00
7479	3 50
7480	1 00
7482	2 00
7483	2 00
7484	1 00
7485	10 00
7489	25
7490	5 00
7491	1 00
7493	1 00
7494	50
7495	2 30
7498	1 00
7499	1 00
7500	11 00
7501	1 00
7502	2 00
7503	1 00
7504	50
7505	50
7506	1 00
7507	2 00
7510	50
7511	1 00
7512	5 00
7513	5 00
7514	1 00
7515	1 00
7516	2 00
7517	2 25
7518	50
7519	1 00
7520	25
7521	25
7524	1 00
7525	1 00
7526	1 00
7527	2 00
7528	2 00
7529	1 00
7530	1 00
7531	25
7532	50
7536	7 00
7538	5 00
7539	25
7540	2 00
7541	1 00
7542	2 00
7543	25
7544	3 00
7545	1 25
7546	1 00
7549	5 00
7551	25
7552	1 00
7553	5 00
7554	80
7555	1 00
7556	80
7557	1 50
7558	2 00
7559	1 00
7560	5 00
7563	2 00
7564	2 00
7565	1 00
7566	2 00
7568	5 00
7569	3 00
7570	10 00
7572	3 50
7575	3 00
7576	5 00
7577	3 00
7578	1 00
7581	1 00
7582	2 00
7583	5 00
7585	5 00
7586	30
7587	4 00
7588	25
7591	50
7592	1 00
7593	1 00
7595	1 50
7596	1 00
7597	3 80
7600	1 00
7602	5 00
7603	1 00
7609	2 25
7610	10 00
7612	1 00
7613	1 00
7614	1 70
7615	10 00
7616	4 00
7617	2 00
7618	1 00
7619	1 00
7620	75
7621	5 00
7622	1 00
7623	1 00
7626	1 10
7627	1 00
7628	1 00
7629	1 50
7631	2 00
7632	2 00
7634	5 00
7635	1 00
	$269 80

Religious Literature in Prisons (Free Distribution):

7509	$ 15 00

PERSONALIA.

Rev. Allen A. Stockdale of Union Church, Boston, has accepted the pastorate of the First Church, Toledo, Ohio.

Rev. J. D. Jones, M. A., B. D., is to leave England in April for a visit to Australia, going by way of America.

Prof. James Stalker of Aberdeen is to deliver a course of lectures on Religious Psychology at Union Theological Seminary, Richmond, Va., in April.

Rev. Clarence A. Vincent, D. D., has resigned the pastorate of Immanuel Church, Walnut Avenue, Boston, in order to accept that of Mt. Pleasant, Washington, D. C.

Mr. Dan Crawford's engagements: Feb. 1, Flatbush, N. Y., Brooklyn, N. Y.; Feb. 2, London, Ont. (tentative); Feb. 3, Batavia, N. Y.; Feb. 4-5, Toronto, Ont.; Feb. 6, Hamilton, Ont.; Feb 8-13, Philadelphia, Pa.; Feb. 15, Syracuse, N. Y.; Feb. 16-Mar. 1, Ohio, Ky. and Tenn.

Below are given the recent and prospective engagements of some workers in the evangelistic field:

Baker and Hutchins.—Jan. 4-26, Reading, Kans.

Chester Birch.—Jan. 1-14, Bryan, O.; Jan. 15-30, Bradford, O.

H. T. Crossley.—Jan., Wingham, Ont.; Feb., London, Ont., Can.

John W. Erskine.—Jan. 4-25, Akron, Ia.

Hart and Magann.—Dec. 28-Feb. 1, Sharon, Pa.; Feb. 8-Mar. 15, Anaconda, Mont.

C. R. Haudenschield and Party.—Jan. 4-25, San Francisco, Cal.

Oscar Lowry and Party.—Dec. 28-Jan. 25, Horton, Kans.

Milford H. Lyon and Party.—Dec. 28-Feb. 8, Marion, Ind.; Feb. 15-Mar. 29, Tulsa, Okla.

Milton S. Rees.—Jan., Nashua, N. H.; Feb., Buffalo, N. Y.; Apr., Albion, Mich.

Harold F. Sayles.—Jan., Cambridge, O.

C. C. Smith and Party.—Jan., Wilton, Ia.; Feb., points in Mont.; Mar., Cedar Rapids, Ia.

Lewis E. Smith.—Jan. 28-Feb. 8, Westford, Vt.; Feb. 11-22, Underhill, Vt.

Reuben S. Smith.—Jan. 27-Feb. 8, Bar Mills, Me.; Feb. 10-22, Danforth, Me.

Record of Christian Work

A Review of Religious Thought and Activity and Bible Expositor.

EDITORIAL OFFICES:

MR. W. R. MOODY, ... Editor.
MISS A. M. VARLEY, . . Associate Editor.
East Northfield, Mass.

Publication Offices:

Brattleboro, Vt. East Northfield, Mass.

Subscription:

$1.00 a Year; Single Copy, 10 Cents.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

Our Book Table.

Assurance of Immortality (The). By Harry Emerson Fosdick. Macmillan Co., New York. Cloth. 141 pages. $1 net.

In less than one hundred and fifty pages, Doctor Fosdick considers three aspects of this age-old theme: the Significance of Immortality, the Possibility of Immortality, the Assurance of Immortality. He writes from a wholly modern point of view; he analyzes, that is, the statements and implications of modern science, and finds in them telling arguments for the continuity of life. Not that he believes that the laboratories have anything to tell us about existence after death; the investigations of the laboratories must necessarily lie in other regions. But he does find in the vaster intimations of modern thought a new reënforcement for the yearnings of the soul. He sees a universe which has been wrought out through unnumbered eons at infinite cost and whose supreme product is personality. He sees all the physical structure of that universe condemned to ultimate destruction and the whole process seems to him meaningless, wasteful, capricious, if personality is not given the wages of going on and not to die. He cannot understand either the meaning or the rationale of the whole evolutionary process if God does not mean in the end to conserve the fruits of it. He finds nothing in personality as we understand it to-day, and in its relations to the physical bases of life, to render such an expectation unreasonable.

"The assurance of immortality is grounded on great foundations. The reasonableness and beneficence of creation are pledged against the annihilation of man."

Finally he finds in Jesus Christ the supreme contribution to faith in life everlasting:

"His teaching of immortality has the authoritative value of a verdict from a spiritual seer, but His life has a verifying value, exhibiting once for all the sort of character resultant from living as though immortality were true."

A heartening and suggestive book.—*G. G. A.*

Christian Reconstruction of Modern Life (The). By Charles Henry Dickinson. Macmillan Co., New York. Cloth. 327 pages. $1.50 net.

The author of this volume is one of the advanced theologians of the day, taking that term as connoting the co-ordination of evolutionary philosophy with higher criticism. It is but just to the prospective reader to say that he rejects the Virgin Birth, repudiates the traditional Trinity and disavows the accepted views of the part that Jesus is to play in the realm of eschatology. For him the Gospel of John has little, if any, place among the memoirs of the actual Jesus, while Paul was a Rabbi much under the sway of the prevailing ideas of his own little religious cult. Jesus did not atone for sins as that term has heretofore been understood among the orthodox. He accepts the Jesus the critics have left us, one with limitations, not merely those involved in the antinomies of the Divine and the human in one personality, but the limitations of a humanity by ordinary generation, one with inconsistencies and manifest contradictions in his teachings, and it is not too much to say with errors even.

This writer's aim is to show how such a Jesus is adequate to the task of the Christian reconstruction of modern life. He has much to say about the dualism manifest in the life of the race. The Hellenistic spirit, on the one hand, world appropriating and world completing; the Semitic on the other hand, world transcending. Jesus is the flowering of the latter. He has accomplished the task of getting all that is best out of the former in overcoming it by virtue of the latter. Somehow, His superior personality is the means by which humanity in its individual members will be enabled to accomplish their task of overcoming as He overcame by a faith in God like His, by a spiritual potency which abides in Him most fully as it abides in all other personalities in a degree.

The author writes learnedly and with a profundity that requires close attention on the part of the reader, due neither to the turgidity of his thought nor the obscurity of his style. From his viewpoint he sets forth humanity's problem, its means of solution and its goal with a grasp and power that must command the sincerest admiration and respect for him as a thinker. Personally, we believe that Paul and John being so much nearer the Christ than any later disciples are quite as competent interpreters of Him as anyone else ever can be. The scholarship of the present day, voiced by such men as Professor Harnack and others, will not permit the bowing of them out in any supercilious manner. The book is worth reading even by one who may not agree with the author in all his premises and the views he derives from them, while the last chapter is to be especially commended for its able setting forth of the true aim of the Gospel and the hindrances to its realization.—*G. D.*

Divine Drama of Job (The). By Charles F. Aked, D. D. ("The Short Course" Series.) Chas. Scribner's Sons, New York. Cloth. 144 pages. 60 cents net.

Doctor Aked has never done anything better than this little book. He does not solve all the puzzles of Job, but he finds in those very puzzles, in part at least, the purpose of the great poem. He deals fairly with the friends of Job, and even with Satan himself. He rightly minimizes the "poetic justice" which to the careless reader would seem to be the concluding thought of the last chapter, and shows us that not in the number of beasts possessed, but in the greatness of the faith that has been kept through a hundred trials, is the prosaic but the genuine justice of life.

This little volume is rational and reverent and readable. "From the reading of this heroic poem we shall rise in heroic mood if it has bred in us the confidence that the 'reward' of Christianity is—Christ." (p. 135).—*H. P.*

My Father. Personal and Spiritual Experiences. By Estelle W. Stead. Geo. H. Doran Co., New York. Illustrated. Cloth. 344 pages. $2.50 net.

We confess that our chief interest in this life of Mr. Stead was in the word "spiritual" as it appears in the sub-title. We all know that Mr. Stead was the editor of the *Pall Mall Gazette,* and in later years of the *Review of Reviews.* In many ways he was indeed the greatest moral force in modern journalism. We have never been able to understand how a man of his kind could believe so heartily in ghosts and mediums and automatic writing, etc. This volume tells us. No one will doubt that Mr. Stead was a deeply religious man. We always knew that. The friend of peace, the champion of reforms, the defender of women—all these he was. He tells us that once he was tempted to join the Salvation Army, though he remained to the day of his death a member of the Congregational Church.

Mr. Stead's life is interesting also because of his great friendships: Gladstone, Cecil Rhodes, General Gordon, the Sultan of Turkey—verily, if a man is known by his friends who of us could hope to know Mr. Stead? But the greatest of his friendships were invisible, at least to most eyes. He himself wrote what he believed to be spirit messages, and the account given in this book of automatic writing is remarkable. Then he established Julia's Bureau, as a sort of clearing house for spirits who wished to speak with men and for men who wished to speak with spirits. He also experimented, and he believed with considerable success, in photographing invisible beings. All this sounds insane as we tell it, but it has not that sound as we read it in this volume. In this day of wireless telegraphy we have become cautious in declaring anything impossible. The miracles of one age are the commonplaces of the next.

Of Mr. Stead's honesty we can have no doubt. It took courage for a man of his position to publish boldly the records of his faith. It was a faith that sustained him, too, through many a trying hour. We dare not sneer at anything that makes a man a hero. We gasp as we read in the closing pages of this book that three weeks after his death he came to the upper room in the inner sanctuary of Julia's Bureau. Let us record his daughter's words:

"Clearly he showed his face that all might see, and as it faded into darkness, his voice rang through the room and he spake, saying: 'All I told you is true.' "

But our hearts beat softly as we read the words of Mr. Frederick Seward, a New York lawyer, who had sat next to him at table on the *Titanic,* as he bears witness to the "beautiful composure" and "philosophic calm" with which Mr. Stead faced death on the fatal night of the disaster. One who left in the last lifeboat writes to a friend:

"Your beloved Chief, together with Mr. and Mrs. Straus, attracted attention even in that awful hour, on account of their superhuman composure and divine work. When that last lifeboat left and they could do no more, he stood alone at the edge of the deck in silence and what seemed to me a prayerful attitude, or one of profound meditation. . . . . My last glimpse of the *Titanic* showed him standing in the same attitude and place."

This volume is a wonderful book in more senses than one. But it is more than a book of wonders, more than a record of heroism, more than a tribute to a man of prayer. How much more it is, is for each of us who read it to determine.—*H. P.*

Quest of Life (The). By Charles Reynolds Brown. Pilgrim Press, Boston. Cloth. 263 pages. $1.25 net.

These sermons are fine illustrations of Doctor Brown's very distinctive power. They have been selected, he says in the preface, for their bearing upon personal religion. They are intimate in their appeal, direct in statement, vital in theme, suggestive in their development. Doctor Brown possesses in a most remarkable degree the genius of simplicity. More than almost any other American preacher his strength lies in those qualities of which Abraham Lincoln was the supreme manifestation in speech and thought. He goes directly toward his point, his pages are filled with a very clarity of conception and expression, and yet he sounds the deeps of things, and the very simplicity of his statements has a music of its own. He has the gift of getting the heart out of a text and making that his theme. His illustrations are always to the point. One can easily understand as one reads these sermons the secret of his popularity. It is a great gift to clothe vision with directness, insight with simplicity, knowledge of the deep things of life with homely power. There are in all fifteen sermons, and each one of them deals with some high aspect of life's meanings or possibilities.—*G. G. A.*

Three Lords of Destiny. By Samuel McChord Crothers, D. D. Houghton Mifflin Co., Boston. Cloth. 129 pages. $1 net.

The "Three Lords of Destiny" are Courage, Skill and Love. To each of these Dr. Crothers gives a chapter, or rather a lecture, for this volume contains the three lectures delivered last April before the students of Leland Stanford, Jr., University. Each of the three lords is introduced to us as only Doctor Crothers knows how to introduce his friends. With such charm and gentleness does he bring us face to face with these three that we know them before we know it. That gentle inner light, in which Doctor Crothers himself so much believes, plays over the figures of the three lords until we "follow the gleam" and at last lay down the book with a regard for courage and an admiration for skill, but with a love for love. These lectures abound in literary references. They are written in the clear English that has made Doctor Crothers famous as an essayist, but through them all run a deep purpose and prayer that those who read them, as those who first heard them, may "lay hold on eternal life." A book well worth reading.—*H. P.*

BOOKS RECEIVED.

Anti-Alcohol Movement in Europe (The). By Ernest Gordon. F. H. Revell Co., New York. Charts. Cloth. 333 pages. $1.50 net.

Book of Genesis (The). By B. H. Carroll, D. D., LL. D. ("An Interpretation of the English Bible" Series.) F. H. Revell Co., New York. Cloth. 451 pages. $2.25 net.

Book of God's Providence (The). By John T. Faris, D. D. Geo. H. Doran Co., New York. Cloth. 278 pages. $1 net.

Boy's Offering, and other Bible Stories (A). By Oliver Oldman. American Tract Society, New York. Board. 78 pages. 35 cents net.

Breakers! Methodism Adrift. By L. W. Munhall, M. A., D. D. Chas. C. Cook, New York. Cloth. 215 pages. $1 net.

Christ in the Social Order. By Rev. W. M. Clow, D. D. Geo. H. Doran Co., New York. Cloth. 295 pages. $1.25 net.

Church Scout's Prayer Book (The). Longmans, Green & Co., New York. Cloth. 64 pages. 15 cents net.

Continuation Committee Conferences in Asia. 1912-1913. Chairman of the Continuation Committee, New York. Cloth. 488 pages. $2.

Essential Missionary Principles. By Rev. Roland Allen, M. A. F. H. Revell Co., New York. Cloth. 168 pages. $1 net.

Facts of Life in Relation to Faith (The). By P. Carnegie Simpson, D. D. Geo. H. Doran Co., New York. Cloth. 294 pages. $1.25 net.

Fifty Missionary Heroes Every Boy and Girl Should Know. By Julia H. Johnston. F. H. Revell Co., New York. Illustrated. Cloth. 222 pages. $1 net.

First Steps with Christ. By Henry Ostrom. Evangelical Pub. Co., Chicago. Paper. 63 pages. 10 cents.

For Childhood and Youth: Ideals of the Modern Sunday School. By Thistelton Mark, D. Litt., B. Sc. Pilgrim Press, Boston. Cloth. 187 pages. 60 cents net.

God We Trust: Studies in the Devotional Use of the Apostles' Creed (The). By G. A. Johnston Ross. F. H. Revell Co., New York. Cloth. 203 pages. $1.25 net.

Holy Spirit of God (The). By W. H. Griffith Thomas, D. D. Longmans, Green & Co., New York. Cloth. 303 pages. $1.75 net.

Horizon of American Missions. By Isaac Newton McCash, M. A., LL. D. F. H. Revell Co., New York. Illustrated. Cloth. 196 pages. $1 net.

Immigration Problem (The). By Jeremiah W. Jenks, Ph. D., LL. D. and W. Jett Lauck. Funk and Wagnalls Co., New York. (Third edition.) Cloth. 551 pages. $1.75 net.

Jesus of Nazareth: A Poetical Drama in Seven Scenes. By Alexander Von Herder. John W. Luce & Co., Boston. Frontispiece. Cloth. 249 pages. $1.50 net.

Larger Vision (The). By A. R. Lambert. Sherman, French & Co., Boston. Cloth. 146 pages. $1 net.

Life's Beginnings: Wisdom and Counsel for Daily Guidance. Compiled by F. J. N. and C. D. M. Pilgrim Press., Boston. Leather. 376 pages. $1 net.

Love Stories of Great Missionaries. By Belle M. Brain. F. H. Revell Co., New York. Illustrated. Cloth. 75 pages. 50 cents net.

Manual of Missions. By Carl Leroy Howland, Ph. D. F. H. Revell Co., New York. Cloth. 176 pages. 75 cents net.

Marriage: Its Antecedence and Sequence. By Rev. A. M. Hubly. William Briggs, Toronto. Board. 64 pages. 75 cents.

My Father. Personal and Spiritual Experiences. By Estelle W. Stead. Geo. H. Doran Co., New York. Illustrated. Cloth. 344 pages. $2.50 net.

New Era in Asia (The). By Sherwood Eddy. Missionary Education Movement of the United States and Canada, New York. Map. Illustrated. Cloth. 215 pages. 50 cents.

No Room in the Inn and Other Interpretations. Chosen from the writings of Rev. C. I. Scofield, D. D. by Mary Emily Reily. Oxford University Press, New York. Cloth. 156 pages. $1.

Our Intellectual Attitude in an Age of Criticism. By Marion LeRoy Burton, Ph. D., D. D., LL. D. Pilgrim Press, Boston. Cloth. 266 pages. $1.25 net.

Our Modern Debt to Israel. By Edward Chauncey Baldwin, Ph. D. Sherman, French & Co., Boston. Cloth. 219 pages. $1.25 net.

Psychology of Orthodoxy (The). By Elwin L. House. F. H. Revell Co., New York. Cloth. 265 pages. $1.50 net.

Religion in Social Action. By Graham Taylor. Dodd, Mead & Co., New York. Cloth. 279 pages. $1.25 net.

Road of Life: A Study of Pilgrim's Journey from Vanity Fair to the Celestial City. By Rev. John Kelman, D. D. Geo. H. Doran Co., New York. Cloth. 296 pages. $1.25 net.

Salvage of Men: Stories of Humanity Touched by Divinity (The). By Agnes L. Palmer. F. H. Revell Co., New York. Cloth. 214 pages. $1 net.

Sin: Its Origin, Purpose, Power, Result, and Cure. By Rev. Robert L. Selle, D. D. Pentecostal Pub. Co., Louisville, Ky. Frontispiece. Cloth. 60 pages. 50 cents.

Sunday School at Work (The). By John T. Faris. Westminster Press, Philadelphia. Cloth. 359 pages. $1.25.

Supreme Need (The). By Francis B. Denio. F. H. Revell Co., New York. Cloth. 238 pages. $1 net.

Telepathy of the Celestial World. By Horace C. Stanton, D. D., S. T. D. F. H. Revell Co., New York. Cloth. 473 pages. $2 net.

Ten Don'ts for Sunday School Teachers. By Amos R. Wells. Westminster Press, Philadelphia. Cloth. 74 pages. 25 cents.

"The Greatest of These." By Robert O. Lawton. Sherman, French & Co., Boston. Cloth. 90 pages. $1 net.

Tourist Directory of Christian Work in the Chief Cities of the Far East, India and Egypt. Committee on the Religious Needs of Anglo-American Communities in Asia, Africa and South America, New York. Illustrated. Paper. 128 pages. 25 cents.

Twelve Gemmed Crown: Christ in Hebrews (The). By Samuel Judson Porter. Sherman, French & Co., Boston. Cloth. 155 pages. $1.20 net.

Westminster Superintendent's Service Book (The). 1914. By E. Morris Fergusson. Presbyterian Board of Publication and Sabbath School Work, Philadelphia. Cloth. 71 pages. 35 cents.

When Sainthood Was in Flower. By H. G. Henderson. Sherman, French & Co., Boston. Cloth. 139 pages. $1.25 net.

FOR BOYS AND GIRLS: THE SUNDAY SCHOOL LESSON.

Rev. N. Fay Smith.

DARKNESS AND LIGHT.

(February 8, Luke xi. 14-26, 33-36. Golden Text: Luke xi. 35.)

Which do you like better, darkness or light? Of course, I know your answer, for while our gracious God has, in His love, arranged that there shall be some hours of darkness in every day so that His children may the better sleep and rest their tired bodies, yet we all like the light best. In fact, some children are afraid of the dark—not of the dark itself, but of what they fear may be hiding in it,—and those who really love the darkness better are generally afraid or ashamed to be seen, like the insect under the stone or the thief skulking in the street. If you were to draw a picture of a heart full of evil things you would color it black, because such things like to live in the dark—in fact, they are called "darkness" in the Word of God.

Now if you wanted to drive the darkness out of a cellar how would you do it? I know only one way and that is by letting the light shine in. You could get more darkness out of a cellar with one candle than you could with fifty shovels, couldn't you? God has sent His Son into this world that wherever He is known, the darkness of sin and uncleanness may flee away as "the light of the knowledge of the glory of God" shines in. Darkness and light cannot both live in the same place at the same time, and God is at work everywhere driving out the darkness by letting in the light.

The man in to-day's lesson was possessed of an evil spirit; Jesus cast him out, but the only way to keep him out was by filling his heart with something else. If a boy has unclean thoughts Jesus will get rid of them by giving him good ones in their place. If a girl is proud and selfish Jesus' way to be rid of it is to shine her soul full of His own love.

I hope you have noticed in the closing verses of our lesson that when Jesus shines in He lights up the soul itself. You have seen those electric signs in the street in which, when you first look, all is dark; then the switch is turned, and part of the sign gleams with light; another switch, more light, until at last every bulb is glowing and the sign is perfect. So as the Spirit of Jesus goes from heart to heart one life after another flashes with His light until, by and by, the whole world is ablaze with glory. Let us make sure that His Spirit really shines in us.

CHRIST'S HATRED OF SHAMS.

(February 15, Luke xi. 37-54. Golden Text: Gal. vi. 7.)

People generally do not like shams. In the rotunda of the Capitol at Washington if you look up into the dome far above you you see what appears to be a frieze of marble statuary encircling it. An artist spent many years painting it—for it is not marble, but paint. And now the beautiful work is condemned because it is not what it appears to be; it is a sham.

And Jesus, more than anybody else, hated shams. His lips, ordinarily filled with words of love and sympathy, spake blistering condemnation upon hypocrites. He looked straight through what men saw, to the heart within. In all the New Testament I think you cannot find a description of any man's face or form. Take Paul, for instance; nobody knows whether he was short or tall, whether his eyes were light or dark. Or Mary, the Mother of our Lord; artists who would paint her face must guess how she looked, for there is not a word in the Bible to guide them. And even of the Lord Jesus Himself, we have no knowledge of how He looked. But we know that Paul was courageous, loved Christ with his whole heart and was willing to die to do good to other men. We know that Mary delighted to submit herself to God's will. We know that Jesus was the best man that ever lived.

And these, after all, are the things that really matter. Very likely there were plenty of finer looking men in Rome than Paul and plenty of more beautiful women in Judah than Mary—as the camera would take them. But God's camera is sort of an X-ray machine that looks through the outside and takes the soul within. Would you like to have God's picture of you labelled with your name and put on sale in your town? I remember when I was a little boy I was afraid of the judgment day because I thought then everybody would see exactly what I was in my inmost thought. I was ashamed to have even my mother know. Jesus said we were to seek to make the inside clean first, then the outside would take care of itself, just as a pure fountain will make a pure stream. We shall need His help to do that.

FAITH DESTROYING FEAR.

(February 22, Luke xii. 1-12. Golden Text: Luke xii. 8.)

In our lesson to-day Jesus is trying to help His hearers about their fears. He saw that then and always people would be afraid to follow Him,—afraid, that is, of others who would oppose them in their purpose. Many of those early disciples were even put to death for their faith. We have no such persecution to fear, but the boy who would be a Christian must even to-day be prepared to meet dislike, opposition, ridicule from those who do not love Jesus. Let us see now how we are to meet it.

In ver. 8 and 9 Jesus says we must confess Him openly before all men if we expect Him to confess us before the angels of God. That is, we must not try to be Christians secretly,—think we can escape opposition by keeping quiet about our faith. O what a struggle boys and girls sometimes have before they can get up courage to confess themselves Christians! Do you know that hymn—

"Jesus and shall ever be,
A mortal man ashamed of Thee?"

It was written by a boy eleven years old who was struggling with his fear of the ridicule of his companions if he confessed his Saviour. The hymn is the song he sang when he got the victory. But, hard or easy, it is what Jesus tells us to do. See if you can think of any reasons why.

Now read ver. 4 and 5. You see we are likely to put our fears in the wrong place. Is it not absurd to fear *man* and not fear *God?* Man, who at the worst, can only kill, while God can destroy in hell? If it comes to a question of fear, whom do you think we should fear most?

But it is not simply a question of fear. Read ver. 6 and 7. The God Who cares for the sparrow and sees its fall has numbered every hair of our heads; He will not let one hair be injured unnoticed. Every unkind word that cuts and hurts He hears and marks; everything it costs to confess Him He makes up to us many times over. Why should one whom God has made the special object of His care ever fear?

A band of slaves taken in war were being marched in shackles along the city street. They marched or shuffled along with downcast eyes, afraid of their conquerors—all save one. He marched with head proudly erect, undaunted by the sneers of the people who lined the way. He was the son of the king. So every Christian may do, for he, too, is a son of the King and need fear no earthly foe.

TRUSTING IN RICHES AND TRUSTING IN GOD.

(March 1, Luke xii. 13-34. Golden Text: Luke xii. 34.)

There is hardly a sin of which Jesus spoke more severely than the sin of covetousness. That was because it is one of the most common and, at the same time, one of the most deadly of all sins. In Africa some of the heathen wear their little gods suspended to their necks; in America many people carry theirs in their pockets,—little gods made in the United States mint at Philadelphia and called dollars and dimes. In our lesson to-day Jesus tries to make us see the foolishness of this.

Have you noticed that this man was rich already? (Ver. 16.) That means that no amount of money will ever cure the love of it—the more one has the more he wants.

"Oh," he says, "if I only had another thousand I would be satisfied." Is that true? And this man's money came from the soil. It was God's rain and God's sunshine that gave him his fine crops. But he never once thought of that, not he. Look at ver. 16-19 and see how many "I's" you can find. He was thinking only of I, I, I, as he looked over his waving fields of grain.

He never observed Thanksgiving Day and he never thought of his poorer neighbors who perhaps were starving for the want of that which he had in such abundance. He resolved to keep it all for himself, even if he had to pull down his barns and build greater to hold his crops.

But the worst of the story is what he said to his soul. He thought that he could satisfy his soul with goods his money could buy, that all one needs to be really happy is to be sure that he has enough wealth laid by to take care of him comfortably for the rest of his life. He planned to settle down to the selfish enjoyment of the wealth God's providence had showered upon him. "Thou fool!" said Jesus. No amount of wealth can ever bring real happiness. Some of the most miserable people on earth are rich. Gold cannot buy love, peace, hope, health, friends—and what is life without these?

But Jesus gave another reason why this man who trusted in his riches was foolish: he was going to die that night and couldn't take a penny of it with him. All his pleasure depended on something he could not keep one hour. All his wealth was in stuff he must leave behind him forever before the sun rose next day. Rich to-night, naked to-morrow! Everything left to—he did not know whom. "Thou fool," indeed!

I wonder how much wealth one must have to be covetous! A thousand? Ten thousand? Could a girl be covetous who had only a dime? Ask your teacher that question. And what is a good remedy for covetousness? If it is so common and so deadly a sin, how can we be rid of it?

THOUGHTS FOR THE QUIET HOUR.

FEBRUARY, 1914.

Sunday, 1st. [*Jesus*] *went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered. Luke ix. 28, 29.*

Does it never strike you that our Lord grew depressed; that His soul was troubled; that the load He had to carry became well-nigh unsupportable, and that "as he prayed" the sadness and gloom passed, and other facts, bright, shining and glorious, came into view: unalterable facts of the Father's love and the Father's approval; that there was another world besides this, with all its sin and disappointment and injustice, with all its strife and darkness and sorrow? I do not suggest that our Lord's consciousness of that world grew dim and clouded. But I am quite sure that ours does, and that there is nothing that we need more than to have that consciousness clarified. . . . . If that world where God reigns and where redeemed souls see His face and worship before His throne with the worship of perfect obedience be a fact, it is a fact of which we can never afford to be unconscious.—*Charles Brown.*

Monday, 2nd. *The Father himself loveth you. John xvi. 27.*

Say it to yourself in the morning; repeat it at noontime; let it be the sweet psalm of your evening hour. Worry will vanish, fear will retreat, and discouragement will cease to be, when you stand in the radiant certainty of your faith and say: God loves me!—*Ozora S. Davis.*

Tuesday, 3rd. *A certain rich man . . . . thought within himself, ... Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool! this night thy soul shall be required of thee. Luke xii. 16-20.*

"This night." The man in the parable had forgotten the nights! He talked about

"years" in whole numbers; about the bright spaces called day, but did not think of those black lines called "night." Between to-day and to-morrow there rolls the black night-river, and we may fall into it, and never step on the shore of the morning.—*Joseph Parker.*

Wednesday, 4th. *Do justly. Micah vi. 8.*

I am to pay reverent and scrupulous regard to common rights. My outlook is always to include my neighbor and what is due to him. I am never to tamper with the scales to my own profit. I am to have no unjust weights in any of my relationships. And this covers every kind of commerce, even the commerce of words. There is to be no false emphasis in my speech, no exaggeration, and no short weight. Every word is to have its own true weight, for "by thy words thou shalt be justified, and by thy words thou shalt be condemned."—*J. H. Jowett.*

Thursday, 5th.* *Every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible. I therefore so run, not as uncertainly. 1 Cor. ix. 25, 26.*

What did Paul run for? Salvation? Ten thousand times no; he got that at the Cross. That was settled long ago. Paul ran for a *crown.* . . . . I never touch that life of Paul, and I never hear his name mentioned, but it makes me feel ashamed of myself. If I may be allowed the expression, Satan got hold of his match when he got hold of Paul. He never got him off the right track. He kept his eye right on Christ, and now he wears his crown.—*D. L. Moody.*

Friday, 6th. *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen. 2 Cor. xiii. 14.*

". . . . You and I and all men move
Under a canopy of love
As broad as the blue sky above."

Our benediction gives us that "canopy of love." Central in it is "the love of God"; leading up to it is "the grace of the Lord Jesus Christ"; and coming back to earth again with comfort and joy is "the communion of the Holy Ghost."—*J. Monro Gibson.*

Saturday, 7th. *If any man will do his will, he shall know. . . . . John vii. 17.*

Obedience is the eye of the soul.—*Maltbie D. Babcock.*

Sunday, 8th. *Jesus . . . . saith, I thirst. John xix. 28.*

"I thirst." Oh bitter cry of sharpest anguish
Coming from lips so hot and parched with pain!
It is our Lord, the Saviour, Who is pleading
For help, and shall He plead, and plead in vain?

Out from among the rabble who are standing
Beneath the Cross, a soldier succour brings;
Unmindful of the jeers, the taunts, around him,
He heeds the cry which that fierce suffering wrings.

"I thirst." And now, right down through all the ages
The cry comes still—it comes to us to-day;
"I thirst for souls, the souls for whom I suffered.
Oh come, My children, why should ye delay?"

Oh loving Saviour, Thou Who art still pleading,
Teach us, Thy children, how Thy thirst to stay,
Teach us to bring unto Thy feet the wanderers,
Thy great heart's deepest longing to allay.

Oh teach us how to suffer, Lord, to win them,
Teach us to live, unheeding jeer and scorn,
Teach us to pray, that, praying, we may bring them,
And share Thy triumph on the harvest morn.

—*Selected.*

Monday, 9th. *O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. Matt. xxiii. 37, 38.*

Every opportunity carries a penalty.—*Hugh Black.*

* Mr. D. L. Moody born, 1837.

Tuesday, 10th. *Thou hast set our . . . . secret sins in the light of thy countenance. Ps. xc. 8.*

The garnishing of fringes and phylacteries covers no sins from God. He sees the "dead men's bones" in the "whited sepulchres." The secret imaginations of the heart are known to Him. And sin is always sin in His eyes; vulgar or respectable, it matters not. Envy and avarice and selfish arrogance are as truly abhorrent to Him as theft and murder and adultery.—*D. J. Burrell.*

Wednesday, 11th. *Naomi said, ... The hand of the* LORD *is gone out against me. Ruth i. 11, 13.*

The story [of Ruth] is . . . . a romance. . . . . Naomi, from the first, seems to see the hand of God, but does not realize that He is acting in love. Only when the last chapter is read do we see how God is working out His gracious purpose. And, possibly, only when we have read the last page in the book of life, shall we realize that God has ever been dealing with us in love, and that all things have been working together for good. We may not read that last page until we stand in the light of the yonder land; but then we shall know that each life has been a story of the love of God.—*Charles R. Erdman.*

Thursday, 12th. *God was in Christ. 2 Cor. v. 19.*

For the man who really believes "that God was in Christ" there can be no fear, no doubt, no gloom, no despair. For if "God was in Christ"—then love is on the throne, and sin is a broken power, and goodness works through sorrow, and death is but the entrance gate to life. Do you believe it? Then away with fear! Rejoice always! Sing your song of hope and victory in the day of seeming defeat. God will "not fail nor be discouraged"—so "praise him with the sound of the trumpet." —*J. D. Jones.*

Friday, 13th. *He . . . . entered into a ship [and] his disciples followed him. And, behold, there arose a great tempest in the sea: . . . . but he was asleep. And his disciples . . . . awoke him, saying, Lord, save us: we perish. And he saith unto them, Why are ye fearful, O ye of little faith? Matt. viii. 23-26.*

We once heard Doctor Guthrie say: "It was a pity they woke Him. It would have been better for them to have screened His face, so that no spray should fall on it and arouse Him; for while He slept nothing could hurt them." Let us bear this in mind, and when things go against us we may cheer ourselves if God does not interfere. When there is danger, He will speak. While He is silent, all is well.—*Thomas Champness.*

Saturday, 14th. *Let us walk in the light of the* LORD. *Isa. ii. 5.*

No man can incline his way in the slightest degree to the will of God without having a flood of light shine round about him that all the learning in the world cannot afford.—*James Denney.*

Sunday, 15th. *Straightway the boat was at the land whither they were going. John vi. 21 (R. V.).*

I do not think this is the account of a miraculous reaching of the shore, but rather the unstudied statement of love's consciousness of a voyage shortened by Christ's comradeship. . . . . John does not say in so many words, as do the other evangelists, that the wind ceased and the waves were still, but he gives us the same result. . . . . The others were impressed with the altered circumstances. John feels how short the rest of the voyage seemed after Christ came on board. . . . . To-day the voyage may seem long, and with wonder we gaze at the long sea line, waiting for the shore. This is not the highest wisdom. Let us give ourselves to our Lord's fellowship, and presently we shall say, "The voyage was as nothing." "Straightway we are at land."—*G. Campbell Morgan.*

Monday, 16th. *O* LORD, ... *thou art my refuge. Ps. cxlii. 5.*

On Thee, O Lord, in peaceful trust
I stay my soul;
Round me the angry billows roar
And thunders roll.
But in this Home of sure defense
I safe abide,
Assured no harm can come to me
While here I hide.

—*Ruth Thomas.*

Tuesday, 17th. *Jesus . . . . said, ... Ye have the poor always with you; but me ye have not always. Matt. xxvi. 10, 11.*

That is to say, life has its constant duties, but it also has its special moments;

it has its nameless days, but it also has its glorious hours; and the heart is made stronger for the ordinary duties by being allowed to luxuriate in the special moments. . . . . We need to learn that there are some expenditures which, directly, are unfruitful, but, indirectly, are very fruitful. —*E. B. H. Macpherson.*

Wednesday, 18th. *The word of the* LORD *is tried. Ps. xviii. 30.*

Coming from God and conscious of nothing but God's truth, this Bible of ours awaits the progress of all knowledge with calm security. It watches the antiquary ransacking among classic ruins, and rejoices in every medal he discovers, and in every inscription he deciphers; for from that rusty coin, or corroded marble, it expects nothing but confirmations of its own veracity. . . . . It is not light, but darkness, which the Bible deprecates. It seeks above all things to be tested; for it can stand every test.—*David Gregg.*

Thursday, 19th. *The knowledge of his will. Col. i. 9.*

Just as a man projects upon the screen in a darkened room the picture which he puts into his lantern, so the Holy Spirit projects upon the screen of conscience the will of God. The derivation of the word sheds light upon its meaning—a knowledge in common with some other one. Conscience is knowledge of moral things which I have in common with God, the knowledge of His will imparted to me by the Holy Spirit. Hence, conscience is the organ of moral apprehension. It is by conscience thus illumined by the Holy Spirit that there is indicated to me what is right as opposed to what is wrong; what is duty, as opposed to what is self-will; what I ought to do, as opposed to what I want to do.—*J. Stuart Holden.*

Friday, 20th. *When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. Luke xxi. 28.*

The sailors on the southern seas sing: "Midnight is past, the cross begins to bend!" And we, as voyagers through these troubled ages, in which are "the sea and the waves roaring," and "men's hearts failing them for fear," may sing: "Midnight is past!"—*A. J. Gordon.*

Saturday, 21st. *That my joy may be in you. John xv. 11 (R. V.).*

Real joy comes not from ease, not from riches, not from the applause of men, but from having done things that were worth while. That was Christ's joy.—*W. T. Grenfell.*

Sunday, 22nd. *We glory in tribulations: . . . . knowing that tribulation worketh patience; and patience, experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost. Rom. v. 3-5.*

There are some fruits which remain acrid and bitter until the frosts come. There are lives which never become mellow in love's tenderness until sorrow's frosts have touched them. There are those who come out of every new experience of suffering or pain with a new blessing in their life, cleansed of some earthliness, and made a little more like God. . . . . We have much to do with this ripening of our own character. It is only when we abide in Christ that our lives grow in Christ-likeness. Sorrow and pain blight the life that is not hid with Christ in God, and make more beautiful and more fruitful the life that is truly in Christ. If we live thus continually under the influence of the Divine grace, our characters shall grow with the year into mellow ripeness. Even the rough weather, the storm and the rain and the chill of cold nights, will only bleach out the stains and cleanse our life into whiteness.—*J. R. Miller.*

Monday, 23rd. *He shall call upon me, and I will answer him. Ps. xci. 15.*

Prayer is not monologue, but dialogue; God's voice in response to mine is its most essential part. Listening to God's voice is the secret of the assurance that He will listen to mine.—*Andrew Murray.*

Tuesday, 24th. *Look therefore carefully how ye walk. Eph. v. 15 (R. V.).*

There is no bark on life's tumultuous ocean
But leaves behind a track forever more.
There's ne'er a wave of influence set in motion
But spreads and widens to th' eternal shore.

We should be wary, then, who go before a
myriad yet to be,
And take our bearings carefully where
trumpets crash and thunders roar.
One small mistake may wreck unnumbered
barks that follow in our wake.

—*Selected.*

Wednesday, 25th. *They that sow in tears shall reap in joy. Ps. cxxvi. 5.*

They are not the tears of disappointment, vexation and impotence. They are tears that dim the eyes of them that see visions, and gather in the heart of them that dream dreams. To see "the glory of God in the face of Jesus Christ," and the blindness of the world's heart to that glory; to see unveiled the beauty that should be, and unveiled too the shame that is, ... this is to have inward fitness for the high work of the Kingdom. Yes, and it is the pledge that the work shall be done. . . . . No man ever wept like that and went not forth; but some go forth who have not wept, and they go forth to certain failure. —*Percy Ainsworth.*

Thursday, 26th. *That I may know him, and the power of his resurrection, and the fellowship of his sufferings. Phil. iii. 10.*

Since to "know [Christ], and the power of his resurrection, and the fellowship of his sufferings," is the aim and end of our conversion, the way to secure it must be by keeping in continual touch with Jesus, by meditating upon Him, by holding many a moment of still, sacred, sweet communion with Him, by carefully avoiding whatever might come between us and our knowledge of Him and the influx of His life into us, and by yielding ourselves, day by day to the continual influences of His Divine grace upon us.—*Alexander Maclaren.*

Friday, 27th. *God . . . . hath in these last days spoken unto us by his Son; . . . . who being the brightness of his glory. . . . . Heb. i. 1-3.*

What the sunlight is to the sun, Jesus is to the Father. No man has ever seen the sun except through the sunlight, so no man has ever seen the Father except in Christ. He is the raying forth, the sunburst, of God.—*James A. Francis.*

Saturday, 28th. *Whatsoever is not of faith is sin. Rom. xiv. 23.*

To lose heart is to lose hope, to lose hope is to lose faith, and to lose faith is sin.—*Malcolm McLeod.*

DEVOTIONAL STUDIES IN THE SUNDAY SCHOOL LESSONS.

Rev. F. B. Meyer, B.A., D.D.

DARKNESS AND LIGHT.

(February 8, Luke xi. 14-26, 33-36.)

February 2. Luke xi. 14-26, 33-36.
February 3. Matt. vi. 24-34.
February 4. John xx. 19-31.
February 5. John xii. 22-36.
February 6. Col. i. 1-17.
February 7. John i. 1-14.
February 8. Eph. iv. 17-32.

We do wisely when we think of our Lord's miracles, not only as having really happened, but as being parables of what He is prepared to do for the spirit of man. We pity those who suffer from physical disabilities, when we may be in the same plight spiritually. For instance, many of God's children are smitten with dumbness that needs to be exorcised, and the Christ alone can enrich us with that liberty of "utterance" of which Paul speaks (1 Cor. i. 5).

THE HATRED OF THE PHARISEES. It was a terrible thing to assert that our Lord was in collusion with the demon-world. His foes must have been hard driven, or they would have never resorted to such a mean shift. The demon comes to curse and destroy; the whole ministry of Jesus was to construct and bless. Besides, as our Lord said, it was absurd to suppose that a kingdom could stand which was divided against itself. It was absurd also specially to impute collusion with demons to Jesus, when exorcism was commonly practiced by Jews, at whose pretensions their superiors winked (cf. ver. 19 and Acts xix. 13-19).

The Pharisees from whom the insinuation emanated could not but hate Christ

(Matt. xii. 24). *They* stood for the letter, *He* for the spirit; *they* for tradition, *He* for the Divine indwelling; *they* for the ceremonial and external, *He* for the internal and real. *They* were always arguing on questions of casuistry, such as whether it were lawful to untie a knot on the Sabbath, and deciding that if it could be loosed with one hand there was no sin in unloosing it, but that a sailor's or camel driver's knot must not be loosed. *He,* on the other hand, was ever insisting that men must love God first and their neighbors as themselves.

It was not possible to see such miracles as our Lord wrought without acknowledging the presence of the supernatural; but it would have been inconvenient for them to recognize that He was of God, because in such a case they must have confessed themselves as His disciples. Therefore they said in effect: "There are supernatural *evil* agencies as well as *good* ones; and this belongs to the first of these." The other Evangelists record the Lord's sad words about the sin against the Holy Ghost, which has never forgiveness; while Luke concentrates on the parable of the palace.

The Story of the Palace. (1) There arises before our mind the picture of a royal palace, like that of Versailles or the Tuileries. Built for the residence of a king! With three great suites of apartments, the lowest communicating with the surrounding world, representing the *body;* the next above, representing the *soul;* and the highest of all, the *spirit* of man! This last contains the throne-room which is splendidly furnished, and its windows command fair and far-extending views.

But the palace has fallen upon evil days. It has been captured by the king's enemy, who has entered it as owner and occupant. He has closed the upper suite, which is thick with the dust of neglect. Its fine gold is tarnished, and cobwebs hang on the walls. Its windows are black with grime, and no views can be obtained of the land beyond the river. The lower regions are the favorite dwelling place of the usurper, and these are filled with riot and revelling; indeed, the whole place gives signs of falling into ruins.

Its new owner watches it day and night with untiring vigilance, and "his goods are in peace." Christ compares him to "a strong man armed." Could there be a truer description of the great enemy of our souls? He is *"strong"*: stronger than Adam in his innocence, than Noah in his uprightness, Samson in his vigor, and Solomon in his wisdom. Strong enough to break down our strongest resolutions; strong enough to break through all the barriers raised by self-respect, parental training and long service; strong enough to drag the judge from the bench, the minister from the pulpit, the author from his desk, and the mother from her home. He is *"armed"* with a lie. Remember how he deceived our first parents with the falsehood: "Ye shall not surely die." He is always making promises, which end in ashes and death. He *watches* day and night against every good thought which is dropped into the mind, every holy impulse stirring in the heart. He pours floods of cold water on the tiniest spark. And his goods are *"in peace"*: the peace of ignorance, for he carefully conceals from his victims their inevitable doom; the peace of opiates such as may be administered by the round of gay pleasure or the excitement of gambling; the peace of the somnambulist walking on the edge of the beetling crag, or of the garrison lulled into false security, while the enemy is stealing up an unsuspected path. Such is our state by nature, before awakened by the Divine call.

(2) Not infrequently a sinner turns over a new leaf for a time. The demon seems to have *"gone out."* He is not regenerated, but reformed. The girl tires of her mad life, the young man drops his old companions; the drunkard signs the pledge. Such things result from a tragic death, a solemn warning, or a powerful pulpit appeal. Immediate improvement follows. The palace is *empty!* It is better so than to be filled with the evil rout that formerly disgraced it; but there is always the fear that the evil one may return. *"Swept!"*—not washed! The heaps of rubbish have disappeared, but there is infection in the drains, which waits to break out in typhoid or cholera. It is *"garnished!"*—ornamented by many pretty things! Garnished with "the form of godliness" without its "power!" Garnished with ideals and reso-

lutions! Men and women will go far in the direction of reform; but if there has been no entrance of the "stronger" there is still profound peril. We would not depreciate efforts at amendment. It is good to break off old companionships, habits, and ways which were disgraceful and pestilent, but there is something better!

(3) The third phase in the story of the palace is terrible. The evil spirit may return. It asks at the front door and the back: "Is anyone within? Is Christ within?" If the answer is: "Yes, I am here," if the voice of the Son of God is within the house and his foot against the door, if the Stronger than the strong man has returned to possess the castle, originally intended for His abode, then the Evil One slinks away, aware that it is useless for him to contend further. But if, on the contrary, there is no response, if there is no stout warrior to hold his own, too often the sway of passion seems all the stronger for the temporary respite.

"The Son of God was manifested to destroy the works of the devil." Let us admit Him! Do not say: *Help* me, because that would imply that you had some confidence in yourself. No, say: *Save* me. Do not attempt to expel your enemies yourself. Give Christ the keys of the palace. They will laugh at *you;* they cannot withstand *Him.* He will hold the door against an army. He will drive your tormentors from room to room, from passage to passage, till they are expelled from their last retreat. Then His "royal standard" of the Lion on the crimson ground shall be run up on the tower, and fly proudly on the breeze. And within, the rooms will be thronged by the noble and happy, and there will be music everywhere.

Golden Text: *Take heed therefore that the light which is in thee be not darkness. Luke xi. 35.*

CHRIST'S HATRED OF SHAMS.

(February 15, Luke xi. 37-54.)

February 9. Luke xi. 37-54.
February 10. Isa. i. 10-20.
February 11. Jer. vi. 6-17.
February 12. Hos. vi. 1-10.
February 13. Mark vii. 1-13.
February 14. Matt. iv. 1-11.
February 15. Luke xiii. 22-35.

The Difference about Washing. The Pharisees were disappointed in their effort to make people believe that our Lord was in league with Satan. They, therefore, resolved on another plan. They pretended friendliness, and invited Him to enter their homes and partake of their hospitality; and all the while they watched Him with lynx eyes and endeavored to lead Him to say something on which they might build a criminal charge. Apparently, as it was yet early in the day, one of them invited Him to partake of the slight morning "breakfast" (R. V., marg.) which had become fashionable in Palestine. Our Lord accepted the invitation, knowing well the spirit in which it was given. "He went in, and sat down to meat," i.e., reclined at the low table on which the meal was served. Apparently a large company of Pharisees gathered, partly for the purpose of entrapping Him, and partly out of curiosity to see how One of lowly origin would behave Himself in such society.

Now it was one of the first requirements of Rabbinism that the hands should be washed before eating. A Rabbi would rather suffer death than infringe that rule. Our Lord had just come from contact with a crowd, and from casting out a demon; He was thus in great need, according to Rabbinical lore, of cleansing (Mark vii. 4). It was expected then of One Who was recognized as a holy man that our Lord should be most punctilious. He understood all this with unerring certainty, and for these very reasons deliberately sat down at the table without the usual ablutions. The astonishment created was immediate and intense.

He answered the inward attitude of these men by showing (1) that their holiness was a pretense. Their washing of their bodies was as though a man were to cleanse a vessel by washing its exterior, whilst he left its contents unrinsed. If you want to use the cup or jug again, after having used it to carry a filthy mixture, of what use is it to confine your attention to the outside? It is the inside which needs purification. So when God wants to use the soul for His own purposes, the cleanliness of the body, though not absolutely unimportant, is not of the supreme value. Cleanse the inside of the cup or vessel, and almost inevitably you will clean the outside also. So cleanse the heart, get that right, keep

it right, full of pure, holy, loving thoughts, and the cleanliness of the body will follow naturally and incidentally. Put first things first!

God Who made the outside, made the inside also. If you think Him to be so particular as to the former, surely you must admit that He is equally so in regard to the latter. If His holiness seems to require the cleansing of the body, surely it also, and equally, requires the cleansing of the soul. Our Lord went on to say that instead of giving tithes, so carefully, of the tiniest herbs in their gardens, with painful and eager scrupulosity, if they would only pay equal attention to the rare internal qualities of the soul, assessing them for love, and faith, and purity, *this* would be a tithing that God would lovingly accept, and it would have a cleansing effect on their whole character.

Also our Lord showed (2) that the true method of holiness is to concentrate on practicing absolute rectitude in the judgment of others. This is what is meant by the word in ver. 42. The Pharisees had wickedly and wilfully misjudged Jesus, and whilst they did so they could not stand in the unsullied light of God. Unkind and malicious estimates of our fellows hurt us more than them. The great solvent of character is *the love of God*. We must allow that love free access into our hearts, show it, check everything that is inconsistent with it, and allow no wrong and unloving disposition to live in our hearts or clothe itself in our speech. But this love is always found in lowly and contrite hearts, which do not seek for the front seats, or to receive the meed of human praise. It is a warning to all of us, lest we should seek after the praise of men, and their estimate of our character, instead of making it our one aim to be judged by Christ and approved of Him. God help us to live in His eternal presence-chamber! See 1 Cor. iv. 1-5. We must not be like hidden graves breeding pestilence, but as risen saints, clad in white robes.

The Conflict with the Rabbis. The lawyers were the exponents of the Scriptures. They were the teachers of Rabbinism,—that is, they built up on Scripture a vast system of outward and minute prescriptions, beneath which the spirit of religion had died. Outward acts of religion were to be ostentatiously practiced to earn a reward from God and secure honor for holiness from man. Charity was to be given ostentatiously in the streets. Prayers were formal mechanical acts, prescribed by exact rules. These teachers burdened the souls of men by their endless prescriptions, but made no effort to assist them in carrying them out. They sat in their schools, splitting straws, creating endless, harassing, and intolerable demands, but never afflicting themselves. They were quite willing to build tombs to the prophets, but harbored in their hearts the murderous sentiments which caused the prophets to be martyred. They were, at that moment, conspiring against the greatest Prophet of all, and their perpetration of His death would fill up the measure of their doom, and bring about the overthrow of their city and state. *"Abel"* was the first martyr mentioned in the Hebrew Scriptures and *"Zacharias"* the last (2 Chron. xxiv. 20, 21).

How deep are these warnings for us! We may be teachers, may lay down rules and regulations for others, and may exact a very high ideal of holiness; but there is a subtle peril in all this. These men drifted almost insensibly into this awful condition. They began by excusing themselves, for various reasons, from obedience to the rules they laid down. From what was binding on others, they held themselves exempt. The spirit of unreality and hypocrisy stole in on them. They scourged others with the whips that they ought to have kept for their own backs. They were apparently horrified by evils which in their own case they condoned. Let us beware! (See 1 Cor. ix. 25-27.)

Henceforth there was an open break between Jesus and the religious teachers of His time. There could be no further truce or peace. The rupture must have caused untold anguish to Mary and to others who were torn between love to Him and loyalty to the old *régime*. But there was no help for it. Truth and error could not abide in the same house. Jesus was to be cast out of the house of the Hebrew polity, but in His casting out it brought about its speedy and terrible overthrow.

Golden Text: *Be not deceived; God is not mocked. Gal. vi. 7.*

FAITH DESTROYING FEAR.

(February 22, Luke xii. 1-12.)

February 16. Luke xii. 1-12.
February 17. Gal. iii. 1-14.
February 18. Rom. viii. 31-39.
February 19. Heb. xi. 32-40.
February 20. Jas. ii. 14-26.
February 21. 1 John v. 1-13.
February 22. Heb. xiii. 5-17.

Fear is natural to most of us. There are very few, even of the greatest and strongest, who are not subject to fainting fits of agitation in the presence of threatening calamity. At such times we naturally turn to this or the other method of defense. We count up our friends, our financial resources, or our power to resist and overcome. But our Lord indicates here a more excellent way, in the faith that calls in the eternal world to readjust the equilibrium which we fear may be disturbed. Faith must always be defined as consisting not only in the acceptance of a statement, but in that receptivity of the power stored up in Christ, that faculty of drawing on the unsearchable wealth, which through Him is accessible to all, that an end is put to the questionings and perturbations of fear.

Of course, we must admit that it is only when we are right with God that we are able to avail ourselves of His help. If we regard iniquity in our heart, the Lord will not hear our prayer. We must cleanse our hands and purify our hearts, we must humble ourselves under the mighty hand of God, we must present before Him the obedient and lowly disposition that bends beneath His hand; but when this is done, we may trust Him utterly. We may then say with the utmost certainty: "I will trust, and not be afraid."

This sincerity of heart and life are clearly set forth in ver. 3, 4. The root sin of the Pharisee was his desire to cover up his evil life under the guise of sanctity. But this was fatal, because the world is so constructed that truth alone can prevail. Lies, subterfuges, hypocrisies, are certain to be exposed. God cannot ally Himself with them. What is leavened by hypocrisy is doomed to refutation, to defeat, and to ultimate rejection. "The righteous LORD loveth righteousness." Be transparent and simple! Come to the light! Be prepared that whatever you speak in the ear in closets, or permit in the darkness of your chamber, may be of such a nature that it could be proclaimed on housetops.

FEAR NOTHING BUT SIN. The killing of the body was always possible in those days of the heathen empires, when the edict of an emperor for the extermination of the servants of God might at any time be promulgated. But our Lord bade His disciples view their possible martyrdom without dread. He knew that Divine help would be given them, that the joy and ecstasy of the spirit that was suffering in the name of Jesus, would be unspeakable and full of glory; and that God would not leave in Sheol those who trusted Him.

The testimonies of the martyrs have been unanimous on this point. We have spoken with those who escaped from actual death in the Boxer riots and they tell us that when they were awaiting their last hour, they had no sense of fear, but a calm resignation to God's will and a prevision of coming glory. It is recorded of one of the primitive martyrs that he was insensible to the agony of the rack, because the consciousness of Christ's presence was so intense; and such have been the experiences of many who in later years have been summoned to pass through the flames of persecution.

We must fear to sin—to put ourselves under the power of Satan, because he may lead us so to act that we shall be cast into Gehenna. Literally, this was the Valley of Hinnom—a well-known spot beneath the walls of Jerusalem where rubbish was deposited and burnt. Water drainage was not possible in that mountain city, consequently all refuse had to be consumed by fire. Gehenna, therefore, represents the scrap heap where *they* are deposited, whose lives have been dominated by subservience to self and sin and Satan.

FEAR NOT THAT GOD WILL FORGET YOU! The sparrow is a very cheap article of diet. *"Two"* were sold for a farthing (Matt. x. 29); and if *"five"* were "sold for two farthings," evidently one was thrown into the bargain. But even that odd sparrow would be a matter of thought and care to the Heavenly Father. And if He cares for sparrows, how much more for His children whom He has "redeemed, not with corruptible things," but with the priceless blood

of His own Son. God cannot forget or forsake you. Whatever your sins, whatever your mistakes and failures, whatever the comparative meanness and worthlessness of your lot, be sure that your name is graven on the palms of Christ's hands (Isa. xlix. 16). It may seem, as you go down into the valley, that God has left you to your foes and your agony, but it is not really so. He is leading you by a right way, and concentrating on you His tenderest thought. When God chastises He does not cease to love. Where He has wounded, He will heal. Where He has brought down He will bring back out of the low dungeon into the light of day.

But Christ will do more. When the great day has come, in which we shall render an account, and the awards will be delivered, we shall shine as the sun in the kingdom of the Father, not because of our merits or righteousnesses, but because we have been enabled to stand for Him amidst an unbelieving world. He notices every humble confessor of His holy Name, every word of protest against wrong, every effort to lift up the standard against the foe, and some day the King will stand forth, saying: "This is one whom I am proud to honor." O happy day when in the presence of the angels, He will recognize and reward the lowliest of His friends!

Fear Not the Failure of a Suitable Apology when the Critical Hour Arrives. There were rulers, authorities, and learned Rabbis to be faced by the humble and the poor. How could they meet their arguments and combat their sophistries? Might not the cause of Christ greatly suffer in their hands? No,—our Lord said that this need also would be supplied out of His fullness in glory. A mouth and wisdom would be given them that their adversaries would not be able to gainsay or resist. (Cf. Isa. liv. 17.) They were not, therefore, to spend hours in preparing their apology or elaborating their defense, nor were they to anticipate their trial with distracting dread. In the hour of need both their thoughts and words would be forthcoming.

We must not worry about food or raiment. We must not fret ourselves because of the threatenings of our foes. We must not anticipate the future with nervous dread. Always there is God, our Father, waiting behind the slight curtain which conceals the invisible, awaiting the moment when He can help us most effectively, always prepared to do the strongest, wisest, best and most perfect thing possible on our behalf.

Golden Text: *Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God. Luke xii. 8.*

TRUSTING IN RICHES AND TRUSTING IN GOD.
(March 1, Luke xii. 13-34.)

February 23. Luke xii. 13-34.
February 24. Ps. ix. 1-14.
February 25. Amos viii. 4-14.
February 26. Col. iii. 1-17.
February 27. Ps. xxiii.
February 28. Ps. xxxvii. 16-26.
March 1. Ps. cxxv.

Covetousness is by no means confined to those who have; the have-nots may be equally infected with it. The rich are always seeking to get richer, while the poor, with their bitter reproaches against their more fortunate brethren, drive the iron deeper into their own misery. We are told that it was the custom to refer questions of various kinds to the Rabbis for their counsel and decision; and this carried great weight, though it might be informal and extra-judicial. To get the support, therefore, of one so great as Jesus in any matter would, as it seemed, decide the case for whichever of two litigants won His support.

One of the crowd, reasoning after this fashion, asked for the Lord's interference in a matter in which he held himself wronged. But he had entirely misunderstood Christ's sphere. Our Lord repudiated the idea that it was His province to judge between rival claims and divide land in dispute. But He turned to the crowd and cautioned them against an excessive desire for worldly possessions: "Take heed, and keep yourselves from all covetousness."

The Plentifulness of Nature. "The ground . . . . brought forth plentifully." Though it belonged to a churl who was set on using its proceeds for his own emolument there was no stint in its yield. But is not this God's way with us all? He appears to heap His favors in absolute disregard of the character of His beneficiaries and the use that may be made of them. Think of the prolific crops of the

barley or poppy, and the infinite profusion of good and perfect and beautiful things that fall to the lot of worthless men. Let it be borne in mind, therefore, that success and plenty are no criteria of the worth of the owner's character. Let us also ask for grace that when we are blessed with plenty, we may be rich toward God.

To be "rich toward God" means that we act as His almoners, that with thankful hearts we administer His good and perfect gifts to the poor, and that we keep our hearts well weaned from the love of material goods, knowing as we do that they cannot satisfy the hunger of the soul or the craving of the heart. Only God's love and grace can do *that*.

The Reasoning of the Rich Man. He asked what he should do; but the question was not put to God, His Maker, Redeemer and King, but to himself. He reasoned *within* the limits of his own consciousness. The fundamental flaw in his reasoning was that he seemed to suppose that his soul could take its "ease, eat, drink, and be merry" over the viands that he had provided. The soul is not like an animal that can eat hay or drink water. You may tell the soul to be merry, but however much you pipe it will not dance. You may bid it be at ease, but how can it be, when it is yearning after ten thousand boons which no money can buy? David used to talk to his soul: "Why art thou cast down?" But he talked to good purpose, because he bade it "hope in God." The soul understands that language, because it was made in the image of God and came from God. But the soul does not understand the benefit of goods which only feed and help the body. These may be goods to the appetite, but they are not good for it. Besides, if this man needed a receptacle for his goods, there was no difficulty in finding it in the emptiness, misery and sore need of his neighbors. These are the best storehouses. They are God's storehouses of which Malachi (iii. 10) may very aptly be supposed to speak. The soul, also, is called to travel on in its great highway towards the eternal bourne. It must leave material things behind for ever, to belong to someone else. Why spend anxious thought on them?

The Contrast. How much gentler our Lord's note is when He turns to address the poor, who toil for their daily bread, and whose slenderly provided table is often shadowed with the spectre of anxiety about to-morrow's provisions! He never forgot that He was the child of the laboring classes, or that from boyhood He had been accustomed to the shifts of poverty.

The words "take no thought" do not represent the true force of the phrase, as used by our Lord. We are endowed with the faculty of foresight. "If any provide not for his own," said the Apostle, "he . . . . is worse than an unbeliever." But there is all the difference between foresight and foreboding. It is the latter that the Lord chides. The farmer must sow in the autumn to receive the harvest. The manufacturer prepares beforehand for the coming season. But when we have done all, we must leave the results with God. The Greek word implies that the mind is divided and broken up by care from its main direction and object.

The life is more than the food. We are told above that it consists not in the abundance of *things*. No, its true value consists in the possession of an abundance of noble *qualities*. And if God imparts the soul to man, with all its capacity for goodness, holiness, love and truth, surely He will be responsible for the fuel which is required for the flame's consumption!

Ye are of more value than birds. Flocks of pigeons were flying overhead, swallows were darting after insects, sparrows chirping and hopping from stone to stone. These feathered myriads only take what God Almighty gives. They have no forethought and no care. Surely God will not favor the dumb creation and ignore the wants of His children!

Anxiety will not add one cubit to our stature—margin, *age*. Our Lord was clearly referring to human life, of which the Psalmist says: "Thou hast made my days as an handbreadth." All our anxiety will not add one inch or yard to the path we are destined to tread between the cradle and the grave.

Do not be anxious about clothing. Man requires clothing for modesty and warmth. This was evidently the intention of the Creator, Who has filled the world with

materials for our supply. May we not hold Him responsible to meet our necessities in this respect also? Besides, look at Nature! The lamb has its wool, the kitten its fur, the fledgeling its fluffy down, the flowers their exquisite garments woven on the celestial looms. Evidently God is not governed by the strict conditions of actual utility! He not only does what is necessary, but adds beauty also. Certainly we must not live the careless, improvident life of the lower orders of creation. Men must toil, and women spin. But when all is done, "it is vain . . . . to rise up early, to sit up late, to eat the bread of sorrows," because God can give to us all, while we sleep.

ANXIETY IS HEATHENISH. "All these things do the nations of the world seek after." The Mediterranean was almost within sight. Jesus knew that the bulk of the Gentile nations had no knowledge of God as their Father. How could they do other than anxiously seek for themselves the sustenance they required? But with those who know God as their Father, a quite different attitude is required. We are sure that our Father loves us, knows our frame, views us with a father's pity. He has given us His Son and His Spirit. What "good thing will he withhold from them that walk uprightly"?

GOLDEN TEXT: *Where your treasure is, there will your heart be also. Luke xii. 34.*

ILLUSTRATIVE HINTS AND HELPS.

Ida Q. Moulton.

Psalm xxvii. 1.

Mrs. Wiggs of cabbage-patch fame says she has made it a practice to put all her worries down in the bottom of her heart and sit on the lid. Is there any better disposal of our fears, which are the forerunners of worries? Take upon your lips, as you hold the lid down: "What time I am afraid, I will trust in thee"—for, after all, it is

"Only one day at a time. There may never be a to-morrow—
Only one day at a time, and that we can live we know.
The trouble we cannot bear is only the trouble we borrow
And the trials that never come are the ones that fret us so."

* * * * *

"Keep your mind off your thoughts," said an old lady to a young woman who came to her trembling with fear at a threatening disaster. "Keep your mind off your thoughts." Suppose that for one week we spent our first waking hour thinking of the thousands of disease germs we must breathe through the day, our natural evil tendencies, the subtleties of Satan, the danger from the physical forces that invention has chained to modern life, for what would we be good at the end of the week? Why shouldn't we keep our minds off such thoughts when they only yield fuel for fear?

* * * * *

"The LORD is the strength of my life"; and this same Lord is love. "Then keep yourself in the love of God," said Maltbie Babcock. "Live in this castle, and no enemy of doubt or fear can by any means hurt you. The tempests that beat against this castle bring fuel for its fires, the trials that enter it bring you air to breathe, the sorrows that hang over it bring you strength to conquer, through Him that loved us. Then rest comfortably in thy castle of love, dear heart," for

"There's a comfort in the strength of love,
'Twill make a thing endurable which else would break the heart."

Proverbs xxiii. 20, 21, 29 to 35.

A friend of Sir Wilfrid Lawson in conversation with him one day took occasion to denounce the practice of christening vessels with champagne prior to their launching.

"I don't know that I altogether agree with you," replied Sir Wilfrid. "To my mind there is a good temperance lesson to be found in it."

"How can that be?" asked his companion.

"Well," replied Sir Wilfrid, "it is noticeable that directly after her first taste of

wine the ship takes to water, and sticks to it ever after."

* * * * *

A German gave this testimony in a temperance meeting:

"I shall tell you how it vas. I put my hand on my head; there vas one big pain. Then I put my hand on my pody; and there vas very much pains in all my pody. Then I put my hand in my pocket; and there vas nothing. Now there is no more pain in my head. The pains in my pody are all gone away. I put mine hand in my pocket and there ish twenty tollars. So I shtay mit the temperance."

* * * * *

Contrast this testimony with the story of a woman who entered a barroom and advanced quietly to her husband, who sat drinking with three other men. She placed a covered dish on the table and said: "Thinkin' ye'd be too busy to come home to supper, Jack, I've fetched it to ye here." She departed, and the man laughed awkwardly. He invited his friends to share the meal with him. Then he removed the cover from the dish. The dish was empty except for a slip of paper that read: "Here's hopin' ye'll enjoy yer supper. It's the same as yer wife and bairns have at home."

* * * * *

"Not because God's grapes are evil or unholy,
Not because He found not all things 'very good,'
Not because He has not said, within His Eden,
'All things are given unto you for food,'
But because of them, His weak and tempted children,
Who cannot sip the cup and put it by,
Who cannot taste the wine and not be drunken,
Oh! for them let us forego it, you and I."

Proverbs xxii. 1 to 29.

When a slave was asked by an intending purchaser, "Will you be faithful if I buy you?" he replied, "I shall be faithful whether you buy me or not." *Be faithful.*

A gentleman who is now a highly prosperous and respected American citizen says that when he crossed the ocean in his boyhood to seek his fortune in America, all the English he knew was: "I thank you, sir." That one sentence obtained friends for him everywhere. *Be polite.*

One of the old artists was chiseling with great pains on the back part of a statue. "Why do you carve so carefully the tresses on the back of your statue?" asked one; "it will stand high in its niche against the wall and no one will ever see its back." "The gods will see it," was the reply. *Be honest.*

On the wall of a Swedish inn is this inscription: "You will find at Trochate excellent bread, meat, and wine, provided you bring them with you." *Don't grumble.*

A young business man had been sent by his firm to secure an important contract. On the evening before he met some old college friends in the hotel. They insisted on his celebrating the meeting by having a "high old time." The next day he had a thick head, and lost the contract. *"Touch not, taste not, handle not."*

Charles Sumner said: "Three things are necessary for success: First, backbone; second, backbone; third, backbone." *Don't drift.*

A man in Maine owns one of the first pieces of money that ever was coined in the United States. It is a copper cent dated 1787, and on it are stamped the words: *"Mind Your Business."* It does not say, "Mind your *own* business," for that would be rude, but simply "your business," which is common sense.

The great Lincoln was homely and ungainly, but never slovenly dressed. Homeliness is not a disgrace, but slovenliness is. You owe it to your business to *appear at your best.*

At an early age William Colgate was forced out into the world to make his way. "Can you do anything well?" asked an old neighbor whose opinion young Colgate respected. "I can make soap," William answered. "Then let me tell you how you are sure to succeed. Make *good* soap, sell *full* measure, and *always* give one-tenth of your income to the Lord." At first Colgate gave one-tenth as a duty; later he added another tenth for gratitude; and when his income became millions he decided to give three-tenths. *Be generous.*

1 John iv. 16.

The story is told of a revival in a certain church where one humble, ignorant church member night after night led souls to

Christ. His success was so far ahead of any of the ministers who were working in the meetings that one of them asked him: "What is the secret of your power? You don't speak very distinctly, and stammer in talking, and I don't see how you produce such an effect." The stammerer looked up with face aglow and said: "I'll tell you how it is. I love God. I just give His word, and it don't stammer at all."

* * * * *

"I can't teach the Bible very well," said a young girl when asked to take a class in the Sunday school, "but I will try and be in my place every Sunday and visit the scholars in their homes." A year passed, and her superintendent said of her: "She was never able to tell very much about her lesson but—as one of her pupils said—she made God so real and loving you couldn't help thinking about Him."

A certain senator admitted that he had done wrong in a particular instance, but said that it was through outside pressure. A sailor preacher standing by said: "Outside pressure, Mr. Senator? Where were your inside braces?" It is love, love alone for God and humanity, that can brace us up and give us the power to say: "Get thee hence, Satan!"

"Yes! Love has wrought, and love alone,
The victories all—beneath, above;
And earth and heaven shall shout as one
The all triumphant song of love."

* * * * *

"God is love, and he that dwelleth in love dwelleth in God and God in him."

"He is in God, and God in him,
Who still abides in love.
'Tis love that makes the cherubim
Obey and praise above;
For God is love; the *loveless* heart
Hath in his life and joy no part."

BIBLE NOTES FOR DAILY DEVOTIONS.

Rev. J. Stuart Holden, M. A.

FEBRUARY, 1914.

Sunday, 1st. 1 Cor. viii. 1 to 8.

One of the most difficult questions which confronted the Christians at Corinth was an outcome of the prevalence of idolatry in that city. The meat that was offered in sacrifice to idols was, subsequent to the Temple rites, consumed as ordinary food, and the Christians naturally were in doubt as to their attitude toward it. Were they to regard it as food they could rightly eat, or were they entirely to eschew its use?

Paul, with his accustomed straightforwardness, goes right to the heart of the difficulty. He shifts the basis of all action for Christian men from mere knowledge of circumstance to actual love of God. Thus the case in point is to be decided not merely upon its own merit, but upon the obligation of each believing soul directly toward God, and reflectively toward others. For mere knowledge puffs men up to a false sense of their own importance, while love wooes them to a closer fellowship with the whole human family of God. The love of God is, therefore, the impulse and inspiration of all right thinking and doing to the believer. If he keeps faith with Him, and is loyal to all the obligation of discipleship, he will not be found lacking as regards ethical conduct. Nor to the one who can say: "To us there is but one God, the Father, of whom are all things . . . . ; and one Lord Jesus Christ, by whom are all things," is anything too small or insignificant to be brought under this Divine rule.

Monday, 2nd. 1 Cor. viii. 9 to 13.

There is perfect liberty for every believer regarding his personal action in the matter under dispute, but he must always remember the governing law of love towards God. For there is a very practical matter which needs to be borne in mind in coming to any conclusion regarding a debatable matter. The influence of any action, how-

ever lawful in itself, may be morally and spiritually disastrous to others. Hence the limit of Christian liberty must always be the "weak conscience" of others. The true Christian will have in mind not only the effect of any action upon himself, but upon those also who may be emboldened by its influence to adopt courses which shall end in their own entire perversion.

Paul takes very high ground when he says that one who sins—even though it be unconsciously—in this way, by an unregulated use of Christian liberty, is in effect sinning against Christ. But the ground that he takes is in no sense too high, when we bear in mind the closeness with which Christ identifies Himself with the least of His brethren. For did He not say: "Inasmuch as ye did it unto one of these my brethren, even these least, ye did it unto me"?

For himself, Paul is prepared to adopt this as a rule of life, and to limit his liberty in all things and at all times, if there is any danger of its unlimited exercise being a hindrance to others. And in this we need to follow him as he followed Christ. For in this our own day, as in the Corinthian Church, Christian morality is never a mere abstraction. Our creed is to become incarnate in our deeds, and our faith is attested by our works.

The actual questions which troubled the Corinthian Church are no longer with us; but there are other matters of a debatable kind which are still before us as Christians. There is, for instance, the question of conformity to the world in some such things as theater-going, adherence to changing fashion, card-playing, dancing. And these and all similar questions must be settled by each one in the light of his relationship to the Lord, and his influence upon others. The criterion of judgment is never to be merely: Will this thing harm me? Rather must we enquire: Is it likely to be of evil effect upon others? It is indeed but a poor kind of Christian life which is unwilling to submit to some measure of sacrifice in order to avoid putting a stumbling-block before one of the weaker ones "for whom Christ died."

Tuesday, 3rd. 1 Cor. ix. 1 to 15.

The decisive principle of self-limitation for the good of others is exemplified in Paul's own case by his refusal to accept from the Corinthian Church any measure of material support, which he could rightly have claimed from them as a minister of Christ. His conception, however, of the responsibilities of his office, and of the importance of safeguarding the ministry of the Gospel of Christ from any taint of anything like commercialism, prevented him from insisting upon his rights. That it is his right to be supported in the ministry is beyond all question; as witness the analogies which he adduces as proofs: the soldier does not war at his own charges; the husbandman does not labor without eating of the fruit of his labor; the shepherd does not tend the flock without feeding on the milk; the ox is not muzzled as it treads out the corn.

Under the Old Economy ministers of the Temple and those who waited at the altar lived upon the holy things. All these things confirm Paul's contention as to his right of support. But there is something higher than mere insistence upon rights. For while they may be conceded, they often lend themselves to misrepresentation. To renounce them, therefore, in order that there can be no possible charge against him of preaching the Gospel for personal gain, is the higher pathway which he has learned to take in fellowship with the Master Himself. When the ministry is more to him than mammon and the Gospel more precious to him than gold the servant of Christ most truly reflects and represents his Lord. For this spirit is at once the condition and the evidence of the fullness of His blessing.

Wednesday, 4th. 1 Cor. ix. 16 to 23.

A burning love for souls Paul maintained right throughout his life. The passion of his heart to win others for Christ burned with unflickering flame through all the years of his service. He counted no sacrifice too great, no inconvenience too disturbing, if only he might win men to the allegiance of Christ his Lord. He accommodated himself to every sort of circumstance and person, always with this in view. And though he never hoped to save all, we know that he realized his inspired expectation and was enabled to win at least "some."

It is just here that so many of us fail.

We talk of becoming "all things to all men," and are prone to adopt only too entirely the speech and manners of the avowed people of the world, without always having as the governing impulse of such accommodation a keen desire to save them. Indeed, it is not too much to say that sometimes the world catches us in its own current, and we drift from our early profession and purpose under the unconscious spell of its influence. Paul never did. We find his every accommodation to the various classes of men with whom he was brought into contact was just the mighty throbbing of his passion for souls. And so he keeps his own garments unspotted as he labors for their salvation.

All this can only be learned by us, as it was learned by him, in the school of Christ our Master. If a Christian would be what we term to-day "a good mixer," he must remember that this means communion with Christ as well as contact with men. An unworldly spirit alone qualifies for service in a world so full of allurement. The worker who lives closest to Christ will come closest to men, and will inevitably communicate to them His life and love.

Thursday, 5th. 1 Cor. ix. 24 to 27.

One of the greatest of all the dangers which affect the Christian worker is that of becoming so absorbed in his work as to give neither time nor thought to the concerns of his own soul. It is indeed one of the most serious and solemn considerations to which we can apply ourselves that God's work may come to positively interfere with God's will; and that a man may be so busy in the service of Christ as himself to degenerate, and become something utterly unlike the spirit of the Master.

This fact accounts for the strenuousness with which the Apostle imposed self-discipline in his own life, while prosecuting to the full his Divinely-given mission. To him the Christian life is no mere ecstasy, but a restless energy. It is no mere singing of hymns, but a constant fighting with subtle foes. The haunting peril is never far from him that it is possible for even one who occupies *his* position of privilege himself to become unusable; and so be put aside by the Divine Master in favor of some more serviceable instrument.

He does not fear that he may lose his soul's salvation, for he is persuaded that Christ is able to keep that which he has committed unto Him against that day. But he realizes that he may forfeit his crown of service by failure to bring his whole being under the control of Christ. For there is nothing in life to be more feared than that in consequence of any dominance of the merely physical, or of the unresisted encroachment of the spirit of the world, or of any slackening of moral energy, Christ should be no longer able to retain us in His service. And the peril of all this is one that is common to all Christian workers. None of us are immune from it, as indeed is witnessed by the sad history of many who were once in the forefront of Christian activity and are now in a dishonored obscurity. They serve to emphasize the wholesome fear to which Paul here confesses. For the greatest tragedy of all is for a man who has been in any sense an apostle to become in any sense "a castaway." His fall means the utter collapse of the faith of many. His eternal responsibility who can estimate?

Friday, 6th. 1 Cor. x. 1 to 13.

The fact that watchful perseverance and vigilant, unceasing effort are entirely necessary to the fullest realization of God's will, both in life and service, is illustrated by the history of Israel. Despite their beginnings so full of promise and privilege, and despite all the experiences of God's favor and blessing which enriched them in their wilderness march, how great was their failure! Those who left the land of Egypt, and crossed the Red Sea with joy and exulting song, entirely failed to reach the promised land.

Their example is to be regarded as a warning by the Corinthians—and by us. Past blessing is never to be presumed upon; for no one, however rich his heritage, is secure from the possibility of falling. The devices of the Adversary are many; and the unthinking, unheeding Christian is apt to be tripped up, and overwhelmed with the *débris* of his own failure, almost before he is aware of it. But how full of comfort and encouragement is the assurance that "God is faithful, who

will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it"! He does not always deliver us *from* the temptation, but covenants always to deliver us *in* it. The fire shall never consume, but shall only serve to refine our dross, so that what is intended by the Enemy for evil is transformed into an occasion of positive good.

There is always a way to escape when we are assailed and pressed by the foe if we will but take it. Just as in the old enactment of the Cities of Refuge, the way to any one of them was always kept open for a pursued man, so the way to the very heart of Christ is always open to His harassed disciple. However swift the assault of the enemy, more swiftly may the soul betake itself to Him, and find both protection and reinforcement. Failure is never inevitable. The history indeed of every one of our falls is easily traced to a forgetfulness of our Lord's ever present help. But the past is not for any one of us the highest possible type of life. The best is yet to be, as we translate this glorious fact of God's promise into an equally glorious factor of life and power.

Saturday, 7th. 1 Cor. x. 14 to 30.

The particular danger in which the Corinthian Christians stood was that of lapsing into idolatry. The Apostle here urges upon them the utter impossibility of fellowship with Christ, in the glad and solemn communion of His Body and Blood, together with participation in idolatrous sacrifices and feasts. However great the personal inconvenience or the immediate loss of any kind which is involved, the Christian must be entirely separate from anything which is in opposition to Christ and His Kingdom.

Contact with the world, of course, there must be. But there is wide difference between *necessary contact* and *voluntary communion*. Christ's disciples are sent into the world not to be partakers of its follies and sin, but to live and proclaim Him. And in order to fulfill this service it is necessary to be completely independent of the world, and to occupy a position, as it were, outside all of those things which govern its life. It is the first law of electrical power that insulation must be carefully guarded; or otherwise the electric force will run to earth and be lost. And this is, likewise, the first law of spiritual power and service. Christ is rightly jealous of any allegiance or devotion which divides the love of His people with Himself. If we would sit at His table and know His fellowship, it can only be as we gladly forsake all other, and make Him the supreme Lord over all.

Sunday, 8th. 1 Cor. x. 31 to 33.

How wide is the range of life which may be sanctified by this controlling purpose to "do all to the glory of God," "whether ye eat or drink or whatsoever ye do"! It seems to say that there is no activity or occupation which at any time engages us, which may not directly contribute to the sum total of God's glory in the world. What an encouragement this is to those who are precluded (Divinely so) from the high work of preaching and teaching, and who are compelled to devote so much time and strength to the so-called secular things of life! It seems to be an assurance that even such things, which seem often to have but little connection with Christ and His cause, may be always ministering to the increase of His rule and the honor of His Name. The loftiest devotion may and ought to be applied to the lowliest deeds; while the largest enduement of His grace is the equipment for the carrying out of the smallest, as well as the greatest, duties of life.

While such a life as this is in necessary conflict with the prevalent ideal of the world, it is quite possible so to live as to give no unnecessary offense to anyone. The man who is putting Christ first in his life, should always have careful consideration of the claims and even of the prejudices of others. For he will always have in view, not his own profit, "but the profit of many, that they may be saved." Where principle is not sacrificed we may well sacrifice much else, in order to accomplish the salvation and blessing of other lives.

Monday, 9th. 1 Cor. xi. 1 to 16.

The true Christian will be careful to preserve all decency and decorum with regard to public worship, for it is never a light thing to approach God in the con-

gregation of His people. Christian worship is a part of the Church's witness to her Lord. Although Paul lays so little stress in regard to this upon the mere externals and things which do not avail, yet he enjoins most particularly the observance of due order with regard to them. It is evident that in the Church at Corinth there were women who claimed certain prominence in the name of liberty, and who were not careful to guard themselves from the imputation of immodesty and lack of morality. It was, for instance, only a convention that a woman had her head covered in public assemblies, but it was a convention which had behind it moral sanction. Therefore the Apostle enjoins its observance upon Christian women, lest through them in any way the Truth they professed should be defamed.

Those who are Christ's witnesses in the world cannot afford to be careless in matters which are themselves but trivial and insignificant, since they have a bearing on the reputation and reception of the Gospel. In this consideration there is really nothing too small for care. Since "none of us liveth to himself," it is only too possible by trifling carelessness to seriously prejudice Christ with those whom we should ever be seeking to win. This is the burden of the Apostle's message in this section of his Epistle; and it may well be the subject of our own prayer regarding life in the world to-day.

Tuesday, 10th. 1 Cor. xi. 17 to 26.

The Sacrament of the Lord's Supper, by the very nature of its observance, lent itself to abuses in the Corinthian Church, which at the time of writing had become nothing less than a positive scandal. The idea of a common meal for those who were united in any common interest was a characteristic feature of public life in the Greek world; and it was hence not surprising to find that the Church came to hold what is called a Love Feast, either preceded or followed by the observance of the Lord's Supper. Such celebrations had become little short of blasphemous. To correct them, therefore, in their entire misconception of the purpose of the Sacrament, Paul recounts in the most solemn way that which he had personally received of the Lord regarding its conduct. If the Corinthian Christians will but remember the sacred simplicity of the Lord's own ordinance, and will but realize that it is for them a continual remembrance of Him, their corporate life will readily be purged from this discrepant and painful feature.

While the whole circumstances have in our day changed, and it is impossible to think of such abuses creeping in now, we nevertheless need to lay to heart this solemn injunction with regard to the celebration of the Holy Feast. For it is not too much to say that more extravagances have grown up round this sacred ordinance than around anything else. That which Christ ordained as a means of union among His people has proved to be, on the contrary, of the most divisive influence upon them. Grossly material conceptions and unwarrantable sacerdotal assumptions have but served to obscure to a considerable extent the Divine simplicity of the nature of the Supper. We need perhaps nothing so much in our common Christian life to-day as to re-discover its true meaning and character. Realized as a loving memorial of His sacrifice, and the proclamation also to the world of His reality, each of them is a reminder that our absent Lord is coming again. And thus every time we meet around the Sacred Board our spiritual energies are reinforced, and our spiritual hope is quickened.

Wednesday, 11th. 1 Cor. xi. 27 to 34.

In order worthily to participate in the Sacrament of our Redemption, we need to exercise sincere and rigorous self-examination. For we cannot partake of its benefits if there is anything between our souls and the Lord, or between us and others of our fellows. Sin must be confessed and put away entirely, or our showing forth of His death is but an empty mockery. Our relationship also with others must be adjusted, or communion, which means a partaking of something with others, is an utter impossibility. It is an entire moral contradiction for one to be taking share in a Sacrament in which is implied that all partakers are one in Christ, if amongst the participants there is anything which robs that profession of meaning and worth. "If I regard iniquity in my heart, the Lord will not hear me," may well be the cultivated consciousness

of all, as from time to time we gather for the Feast. For then we shall wash our hands in innocency and so approach the altar of God in penitence and tenderness toward Him Who gave Himself for us, and in true fellowship and love toward all others who draw near to Him.

It must be remembered, too, that the Sacrament is a pledge of service, and that the blessing of the Sanctuary alone prepares men to live in the streets. If we show forth His death at the table, we must show forth His life also in all our conduct and down all the avenues of life.

Thursday, 12th. 1 Cor. xii. 1 to 11.

Spiritual gifts are many, and vary widely in their expression. They are bestowed upon each believer, not according to his faith or prayer, but according to the mind and counsel of God. He it is Who gives to each of His children enduement appropriate to the service He designs they should accomplish. Hence anything like pride, or regret, or envy can have no place in the lives of those who are "baptized by one Spirit into one body." To each has been given his own work, and to each the capacity to carry it out. The spirit and power then bestowed on each one are complementary, together making up the whole purpose of God for His Church.

The living bond which binds all together is the common acknowledgment of Jesus as "the Lord"—this is the true attestation of the indwelling Spirit of God. If Christ is not actually, and not merely nominally, the Lord of life, then we are strangers to the Spirit's influence and indwelling. It is well, too, to bear in mind the fact that if He is not Lord *of* all, He is not Lord *at* all.

To each surrendered and yielded soul, the gift of the Spirit is the necessary enablement to live under the Lordship of Christ, whatever that involves. To one it will mean conspicuous power of speech, to another outstanding ability of insight and wisdom, to another faith, in that preëminent degree which makes prayer a power both in the individual and in the Church. It should be then for each one the chief consideration of life, not to become possessed of some one outstanding gift rather than another, but to be assured that Christ has been definitely and deliberately crowned as Lord, and then to follow Him in the pathway of obedience. For His enthronement conditions and makes perfect our enduement; and the practical acknowledgment of His government will bring the present experience of His gifts.

Friday, 13th. 1 Cor. xii. 12 to 31.

The true figure of the Church of Christ is not that of an institution, but of a body. Each member is not merely externally attached, but authentically incorporated. And as in the human body every member has its own specific function, so in the Church of Christ every member has a special work without the fulfilment of which the whole service of the body is in measure impaired. Even those members of the body which seem to be more feeble are necessary to its life, and cannot be dispensed with except at its impoverishment.

Doubtless there were not a few in the Church at Corinth, as in the modern Church, who were disheartened and discouraged at the consciousness of their poverty in regard to spiritual gifts. Looking at the brilliant enduement and attainments of others, who for His own purposes God has more highly gifted, is always likely to cause some to be disspirited. Indeed, not a few comparing their own feeble service with that of others have been disheartened almost to the point of desertion. These words, however, inspire and encourage all such as are in that danger. The Body of Christ needs for its work in the world every variety of gift—great and small—and every member has been set in the Body according to the mind of God Himself. If this is always recognized, the true unity of the Spirit will be preserved. There will be no schism in the Body, and every member will rejoice in the opportunity of service which his personal membership affords, and will glory in the consciousness that his work is in some way, perhaps hidden, contributing to the effectiveness of the whole. Variety is the hallmark of vitality; and it is the combination of variety which makes the harmony and beauty of the entire witness of the Church to her Lord's glory.

Saturday, 14th. 1 Cor. xiii.

The greatest of all gifts is to have "the love of God shed abroad in the heart by the Holy Ghost," and this is the possible

experience and possession of every believer. Indeed, this is the proof and attestation of true and saving faith. For if a man has not love as a practical working force in his life he has nothing. This is the grace which vitalizes and gives worth to all other gifts, to all efforts, and to all sacrifice. Love to God, expressing itself as love to men, is the first and final duty of the Christian life. It casts a transfiguring light over everything, and identifies the commonest man with the Lord Whose Name he bears.

That love is no mere sentiment or emotion, but a mighty dynamic with manifold expression of an unmistakable kind, the Apostle is at pains to emphasize. Just as the many colors of the spectrum unite in forming one bright ray, so do patience, kindness, humility, guilelessness, purity, sincerity, and unfailing persistence, unite to form this love which is the greatest of all gifts and graces. Every experience of its power to sweeten and sanctify life is only to be regarded as a prophecy of complete victory and satisfaction in that day when Christ shall come again and be known of His people, not as in a mirror, but "face to face." Meanwhile, of all the things that abide with us in life love is the greatest, and hence the most to be desired and cultivated.

We cannot have too constantly or closely in mind this fact—that apart from love as the moral mainspring of everything, activity and service count nothing in the eternal scale of values. And lest we should be discouraged by this knowledge, it is well, too, to bear in mind that love is never original on our part, but always responsive to and reflective of the great love of God manifested in Jesus Christ. "We love him, because he first loved us," and we love our brother also because we first love Him. Let us not fail to carefully cultivate this fruit of the Spirit, by implicitly obeying all the laws of the Spirit as we increasingly apprehend them. "And his commandments are not grievous."

Sunday, 15th. 1 Cor. xiv. 1 to 25.

In this section of the Epistle the Apostle compares two gifts which were mostly in evidence in the Corinthian Church: prophecy and speaking with tongues. The former gift must not be confused with the uttering of prediction. For the function of the prophet, then and now, is not so much to foretell as to tell forth the mind and message of God. The latter gift, too, must not be confused with the early Pentecostal gift of speaking in various languages for the proclamation of the Gospel. For the tongues about which the Apostle here speaks were unknown tongues, and were really the utterances—often involuntary and quite unintelligible—of those who were in an exalted spiritual condition. This naturally lent itself to sensational self-display, so that the public assembly became an object of positive derision to unbelievers.

While giving direction for the exercise of this gift of tongues, Paul by no means denies its spiritual origin, but assigns to it a distinctly subordinate place to the ministry of proclaiming the Evangel. Mere exuberance of mind and emotional ebullition are not to be compared with the ministry of testimony and declaration, by which unbelievers are convicted and are brought to a saving knowledge of God.

In every age there have been occasional recrudescences of this very thing about which Paul writes so guardedly. It is always a temptation to certain types of mind to court emotional stirrings for mere selfish enjoyment, such as may be readily induced by mental and religious intensity. Their value as a witness to Christ and an agent in the conversion of souls is negligible; and this, after all, is the first test of all spiritual enduement. This is the great work to which every believer is called and commissioned, and it is, therefore, not without reason that the Apostle exhorts to "desire spiritual gifts, but rather that ye may prophesy"! How frequently do we need to pray:

"Open my lips that I may bear
Tidings of mercy everywhere.
Echoed in love Thy Word shall out-ring,
Sweet as the note that angels sing!"

Monday, 16th. 1 Cor. xiv. 26 to 40.

There are only two ritual directions regarding public worship and the conduct of the services in the Church of Christ given in the New Testament. One is: "Let all things be done unto edifying"; and the

other: "Let all things be done decently and in order." The test of worthiness in any particular is to be its contribution to the up-building of the life of the worshiper. Whatever helps toward the building up of loyal service to Christ has the Divine approval; and whatever obscures this great end is, by the same token, condemned.

It is obvious that the ideal form of service is one in which all the members take individual part, each contributing something of ministry to the whole. Perhaps it is because this plan is no longer pursued in the Church that many of the gifts of the Spirit seem now to have been lost. Where every member of an assembly is filled and controlled by the Spirit of God, so that He speaks through one and another to the conviction, illumination and edification of all, there is a fullness of blessing that is not possible as a general rule where the majority of worshipers are silent, and where the whole of the ministry is committed to one man. What we have gained in order, we have probably lost in effectiveness, both as regards inner life and outer witness.

But though the outward conditions have changed, we need to remember as we undertake the obligation and accept the privilege of Christian worship, that the duty devolves, not only upon the minister, but upon every worshiper, of contributing at least by prayer toward the edification of the whole Body. It is when this fact is recognized that we shall see revival breaking out in our churches and souls being brought into the Kingdom of Christ.

Tuesday, 17th. 1 Cor. xv. 1 to 11.

The discussion which this chapter contains of the Resurrection as the most important and vital of all the doctrines of the Christian faith, is Paul's answer to those who in the Church at Corinth were denying its truth. For he is conscious that if the heresy of this denial spreads it must inevitably rob Christian life of its inspiring hope, and utterly destroy the reality and power of Christ's redemptive work. Hence note the close connection which is set forward between His death and His rising from the dead: "Christ died for our sins according to the scriptures," "He rose again the third day according to the scriptures." His death was no mere accident, nor His Resurrection any mere imagination; for both were in the line of prophetic fulfilment, and both were attested by indubitable evidences.

Of these evidences the greatest in Paul's consciousness was the fact that Christ had appeared to him on that never-to-be-forgotten day as he traveled along the Damascus road. The effects of that meeting in his own life made it for ever impossible that he should have any doubt as to the Lord being alive. For He has made him anew; and every instinct and activity of his new life is a testimony to the fact of the Resurrection. Thus his own experience becomes his Evangel, as indeed it always does with every man who comes to know Christ for himself. For He is His own best evidence, and the one who knows Him cannot but seek to persuade men of that of which he is himself a living proof. The best answer any one of us can make when questioned for proof of the Resurrection of the Lord is the humble, but irrefutable, one: "Christ liveth in me."

Wednesday, 18th. 1 Cor. xv. 12 to 19.

Having established the fact of the Resurrection by evidence so strong as to be entirely unanswerable, the Apostle proceeds to show how subversive of all good in the Christian life, a denial of the truth is. For if Christ is not alive, then the preacher has no message, and the hearer no ground of faith. Every experience of forgiveness, which has hitherto brought joy and peace into life, is but a mere emotional supposition, and as for the future, it is simply unrelieved blackness. Upon the Resurrection, therefore, Paul stakes everything, and declares that his personal credibility as a witness of the things of God depends entirely upon the truth that Christ is no longer dead, but alive.

Knowing the Apostle as we do, we can conceive at least something of the strength of his moral indignation, when he uses such an expression as "false witnesses of God" to describe himself and his fellow apostles, if so be that what they have declared concerning Christ is not true. For he is at all times consumed with that passion for sincerity which was expressed in an earlier

part of this Epistle in unmistakable terms.

We do well to emulate him in this respect, for there is nothing more calamitous than that any Christian should, by a practical denial in his own life of the power of the Resurrection while professing a mental assent to its proclamation and proposition, bear a false witness before the world regarding God and His Gospel. The great danger to-day is not so much that of philosophical or theological denial of the truth of the Resurrection, as the false witness of a life which is, despite its professed faith, unchanged and untransformed by the grace of the living Christ. For false witness of this kind involves the very reputation of God, and is of all sins the most unpardonable.

Thursday, 19th. 1 Cor. xv. 20 to 28.

How complete and far-reaching is the declaration with which the Apostle crowns his outlined sketch of the programme of the Kingdom: "He must reign, till he hath put all enemies under his feet," in order "that God may be all in all!" Christ Who has already triumphed over sin and death is ultimately to achieve entire conquest and undisputed victory over the whole universe. This declaration Paul bases entirely upon the matured meaning of His redeeming work. To him Christ is the Head of a new and victorious order of humanity—raised indeed from the dead in Himself, united to Him in all the enterprise of this cause, and eventually to bow in eternal submission with Him to the God Who is "over all, blessed for ever." There is perhaps no grander conception of the future glory of the Kingdom than this one, which may well inspire every believer to the utmost faithfulness of life and conduct.

And here again we need to remember that we live *in* the present *for* the future, and that the reign of Christ, which is the goal of hope and effort, is to begin here and now. Indeed, it is His rule in the surrendered soul, and His re-creating power there, which is the truest prophecy of this, His ultimate victory. How many things there are in life which are not yet put "under his feet"! How many tempers and dispositions, habits and possessions there are, which do not own His control! Yet if He were truly enthroned as King and Master of the heart, nothing would be withheld from the beneficence of His rule. Let us search our hearts and see to it that His dominion is all comprehensive in our own lives. For it is only by these immediate victories that He moves forward to His ultimate world-dominion.

Friday, 20th. 1 Cor. xv. 29 to 34.

Paul pursues this thought—that the implicate of the Resurrection as a truth to be believed is a life in which its power is manifested—in the unmistakable exhortation with which he concludes this section: "Be not deceived." "Awake to righteousness, and sin not." Regenerated lives are the truest attestation of the risen Lord. Continuance in sin is evidence of ignorance regarding God, His ways, His laws, His power. And this ignorance is not a matter for commiseration, so much as for condemnation; for it is never accidental, but wilful. God is known of men only as they surrender to Him and obediently walk in His ways as far as they apprehend them. For anyone, therefore, to be deficient in an understanding of Him is a confession of deficiency regarding uprightness; for where there is moral affinity and correspondence with Him, there is a constantly increasing spiritual knowledge of Him.

This is a lesson we all need to learn: that God is not known as a result of mere academic or theological study, but by obedience and loyalty. We may by these other things come to know much about Him, and yet really know Him not at all, if our hearts are not right toward Him in their desires, aims and activities. And what is more anomalous than that those who are called His children should not really know their Father? It is little wonder that the Apostle avows his intention in writing thus to move them to shame of whom these things were true.

Saturday, 21st. 1 Cor. xv. 35 to 49.

Honest doubt is very often an apology for what is in reality dishonest sin. Hence the force of the Apostle's previous argument regarding the resurrection. He recognizes, however, that there are some who may be honestly troubled in mind about this great mystery, and who are thus

interrogating: "How are the dead raised up?"

This query he proceeds to answer by reference to the analogy of natural processes of seed-sowing and harvest. Just as God quickens the seed buried in the ground, so will He quicken those who fall asleep in Christ. And just as the form of the harvest differs from the form of the seed, so will the resurrection body differ from the earthly one. Despite all its limitations and shortcomings now, it will be raised "in incorruption," "in glory," "in power," and as "a spiritual body," supernatural and eternal. And while just as in nature there is an unnumbered variety in any one type of life, "so also in the resurrection." While all shall "bear the image of the heavenly," that is, of Christ, yet there will be infinite variety, appropriate to the necessities of eternal service.

How far this is to be conditioned by present conduct is rather more inferred than declared. The general order, however, of the Apostle's teaching in this respect is, that we are here and now acquiring aptitudes and capacities for the life to which we shall be then raised. If this be so, how solemn and serious a business is living! And how earnestly we should take heed lest we "fail of the grace of God"!

Sunday, 22nd. 1 Cor. xv. 50 to 58.

The certain outcome of a realization of "the power of his resurrection" is a life of service in the cause and Kingdom of Christ. The joyful hope of which this chapter is full is an unfailing inspiration to duty to all who share it. Hence the practical conclusion which Paul urges as the crown of his entire argument.

"Stedfast and unmoveable" is descriptive of inner personal life. There is no need for any to be shaken by assaults on the Faith, for the risen Christ is His own best defense, and is the assurance of life to all who are united to Him. And those whose own life has become strong and stable, rooted and grounded in Him, are to fill their lives to the full with the work of the Lord. Belief in the risen Christ and experience of His reality nerve men to attempt great things for God and to accomplish at least some of them.

But such work must be "in the Lord,"—that is, it must be in union with Christ or otherwise it will be without power or effect. And this means entire surrender to His plan and purpose, and entire seeking of His praise alone. Mere activity and busy-ness may be powerless beyond description, if the worker's own life is not being nourished and strengthened by fellowship with Christ, and if all his efforts are not being reinforced by His Spirit. It is not our work for Him, but His work through us, that really tells upon the world; and it is on this account that the weakest may take courage and the feeblest find inspiration. We may always *know* that our "labour is not in vain in the Lord" although we may not always *see* its success. Faith trusts and obeys as it serves, and leaves the results with Him. Nor is it ever deceived in its confidence.

Monday, 23rd. 1 Cor. xvi. 1 to 4.

It seems at first sight as though the opening words of this chapter, following upon the lofty conclusion of the resurrection argument and declaration, are in the nature of an anti-climax. From a consideration of the deepest and loftiest of all the Christian mysteries, with its crowning exhortation to steadfastness and service, to descend to an injunction about a mere "collection" appears almost inexcusably incongruous. But in reality the two things are in strict accord, for they are indeed parts of the same whole.

Christian generosity in the matter of financial support of the work of God is an integral part of holiness, and the place deliberately assigned to it by the Apostle casts an illuminating light upon this often-neglected matter. It is as though giving is to be elevated in the Christian mind from a mere irksome duty to a joyous privilege. The loftiest truths of the Faith are to be as truly the inspiration of unselfishness in this respect as of work and service of a more active and obvious sort. If this were generally recognized amongst Christians to-day almost all the difficulties which hinder the progress of God's Work would disappear. Our giving is generally far too spasmodic and haphazard to be worthy of the Cause; and perhaps nothing is more needed than a return upon the part of us all to the practice here enjoined, of regular

and systematic giving. When our creed influences our conduct in such a practical matter as the willing gift of our silver and gold "as God hath prospered," the world will more readily believe our Gospel, and the Church will be untrammeled in her work and warfare.

Taking this conjunction of the "resurrection" and the "collection" in its widest meaning, it appears to be indisputable that a parsimonious and ungenerous Christian is a positive contradiction of the fundamental Faith. Such an one as withholds from the Lord the measure of wealth with which He has entrusted him, is actually denying the Lord Who died for his sins and rose again for his justification. Loyalty to Christ means always and everwhere liberality to His work.

Tuesday, 24th. 1 Cor. xvi. 5 to 12.

Paul's personal plans with regard to his projected journey to Corinth as here outlined are characteristic of him, as also are his references to his fellow-workers, Timotheus and Apollos. Keen desire for the spiritual good of the Corinthian Christians is the impelling motive of his every arrangement. He is in everything "the servant of Jesus Christ," Whose interests are always paramount.

Perhaps in nothing is this so clearly seen as in his reference to his purpose to spend a season in Ephesus: "A great door and effectual is opened unto me, and there are many adversaries." The opportunity is great, and so, too, is the opposition; but this in no wise daunts him. Rather is he encouraged by the certainty of conflict to believe that this is a door of Christ's own opening. To one who knows less of his Master than Paul does, the certainty of difficulty would almost surely act as a deterrent. "A great door is opened, *but* there are many adversaries" is how many another would have described the situation. But to all such the opened door would not in any sense have been "effectual," nor the possibilities which were on its other side have been realized.

And in all essentials this situation is reproduced whenever a Divine call to service reaches any Christian. The certainty of opposition is a confirmation that the door is of the Lord's opening. Rightly to understand this will always result in courageous on-going to strenuous conflict, with the assurance of ultimate victory. Look out, then, for the corroboratives of your commission in the "adversaries" who oppose your fulfilment of it. For this is the spirit which first of all animated our Lord Himself, when the opened door of Heaven led out upon earth with its need of redemption. Paul learned it from Him. And all who are truly His must likewise unflinchingly follow in His train.

Wednesday, 25th. 1 Cor. xvi. 13 to 24.

These exhortations to watchfulness, steadfastness, manliness and love—each one terse, abrupt and arresting—form the closing paragraph of this first letter. They reveal the tremendous earnestness of the Apostle's desire that these Corinthian Christians should recognize that their profession of faith involves them in the responsibility of lives "out of the common." This of course he has urged throughout, and these last commands are but an emphasizing of the chief points he has already impressed upon them. But in enjoining them in this way he at once lifts their inspiration onto the highest level of all in his closing "Maran-atha." These Aramaic words, which signify either "Our Lord has come," or, "Our Lord cometh," had already become a kind of watchword in the early churches; and in superscribing all he has said to them in this way, Paul reminds them of Christ's high claims.

Taking the words in their alternative meanings they signify in this connection: "Christ has come; and has not only redeemed us from the guilt of our sins, but has given us also an Example and Pattern of life, with power for obedient reproduction. Therefore, be true to Him!" Or on the other hand: "Christ is soon coming again. Let us, therefore, see to it that our lives are such that we shall not be ashamed to meet Him. For in the light of that day every hidden thing shall be revealed. Therefore be ready to meet Him!"

And since that day may be delayed, and with it the consummation of their hopes, "the grace of our Lord Jesus Christ" is to be the certain sufficiency of all His waiting and watchful people. For this is the grace which alone prepares and fits us for glory.

2 CORINTHIANS.

Thursday, 26th. Introductory.

This second Epistle to the members of the Corinthian Church is clearly the sequel to the first, and was evoked by the reception of what Paul had formerly written concerning their carnal state, and the deficiencies of their individual and corporate life. It is very clear from its contents that matters had become no better, but a great deal worse, and in consequence the language and style of this second letter is even more intense and incisive than in the previous one. The authority and even the sincerity of the Apostle had been called in question, and indeed denied by those who resented his strictures and exhortations. The spirit of faction and division in the Church had greatly increased, despite his warning and entreaty; and its moral state had deteriorated to such an extent as to call forth the Apostle's most vehement rebukes. In short, the spiritual condition of this Corinthian Church was altogether deplorable, a standing contradiction to the Gospel in which it professed faith.

To this state of things the Apostle, with courage and yet with tender solicitude, addressed himself. The theme of the Epistle is in the main a personal vindication and justification: an answer to their imputation of wrong motive, their refusal of his Apostolic claims, and their subversion of his work. And all is directed as always toward their recovery and renewal by the Spirit of God. Paul is not only setting forth his own defense, but seeking their deliverance. In this light only shall we understand the purport of the Epistle as we read.

Friday, 27th. Introductory.

Again it is difficult to analyze the contents of what is a personal letter, and it is solely by way of suggestion that the following outline is offered, as a guide to a comprehension of the main drift of the message.

(a) Personal Vindication. i.-vii.
- (1) *As a Man.* i.-ii.
  - Of faith. i.
  - Of uprightness. i.
  - Of affection. ii.
- (2) *As a Minister.* iii.-vii.
  - By his ministry. iii.
  - By his message. iv.
  - By his motive. v.
  - By his method. vi.
  - By his Master. vii.

(b) Needed Injunction. viii.-ix.

The grace of giving.
- Responsive. viii.
- Reactive. ix. 1-7.
- Reflective. ix. 8-15.

(c) Apostolic Justification. x.-xii. 19.
- His commission. x. 1-17.
- His commendation. x. 18.
- His concern. xi. 1-15.
- His confidence. xi. 16-33.
- His communion. xii. 1-19.

(d) Final Exhortation. xii. 20-xiii.
- Intended visit.
- Detected fault.
- Perfected love.

Saturday, 28th. 2 Cor. i. 1 to 5.

Paul commences the Epistle with his customary salutation and thanksgiving for the blessing of God which he has himself experienced amid the peculiar circumstances of his need—created, in part at least, by the defection of the very people to whom he wrote. It is very significant that he speaks of "the God of all comfort," and expresses the gratitude of his heart for the comfort He has ministered to him in all his tribulation. In this Paul witnesses to the *manifold* grace of God, which takes new forms according to the needs of His people. To the weak He is strength, to the lonely companionship, to the fainting inspiration, and to the distressed comfort. This is always the secret of the life which abounds in praise to Him—the discovery of His all-sufficiency.

"Never a trial that He is not there,
Never a sorrow that He doth not share,
Never a burden that He doth not bear,
Moment by moment I'm under His care."

All those who know Him thus will realize, with Paul, that their experience of His grace is not only an enrichment, but an entrustment; that being comforted "we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God." What an honor is ours to mediate His gift to other needy lives! And what need there is that in view of this service our own experience should be daily renewed in freshness and fullness! For only what is a present reality to our own hearts will bless others as we pass it on to them.